

The History of Millersville Lodge

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Foreword

The study of history can be amusing or instructive, and rarely is it both. That is exactly what I have attempted to do, however, and it is hoped that this work will be met with some success both as a narrative and a compilation of accurate facts. I have followed the master of both history and literature, Edward Gibbon, in both the style of narration and the notorious use of what Winston Churchill called his “naughty notes.” This may be flattery, but I found that my personality and Gibbon’s must be frightfully similar, so his method of a straight narrative unencumbered by dates fit me well. Tongue-in-cheek aside information, as well as the dates so necessary to any study of history, are placed in the margin as notes instead of in the narrative. This method is not widely followed, but I believe it is a great improvement over the orthodox manner of a difficult narrative interspersed with dates or time-consuming page flipping to find end notes.

Harry E. Negley had compiled the first short history of Millersville Lodge in 1925, and this information covered some four typewritten pages. Robert Smelser helped with a newspaper article in 1935, and Lisle W. Tinsman followed in 1952 with a short piece used for the Centennial celebration. Officially, there was a long silence until Robert Walters’ work on the Sesquicentennial program in 2002. However, I was pleasantly surprised to discover the work of Jack “Homer” Wiseman, which was the most comprehensive ever attempted. His untitled work covers forty six pages from the Foundation of the lodge up to the Charges against Harry Callon, Jr. in 1940. Much of this is not narrative, but copies of bylaws, declarations, dispensations, and charters. Besides this piece, Jack Wiseman compiled the records of the first 2,844 members of the lodge up to 5 June 1984. This has been priceless, and filled with information that would otherwise have literally taken years to uncover. In fact, his influence is so high that Jack Wiseman could be considered the co-author of this work, regardless of the fact that I personally never met him.

Besides the long silence regarding Millersville’s history at the time this was begun¹, I was struck by the rapid decline in membership. Most of the information of the post-World War II years was still remembered by the brethren, but these brothers were passing away at an alarming rate. A great deal of this information is *oral history*. Although for long centuries oral history was regarded as unimportant and unreliable by historians, Elias Lönnrött changed all that in the early 1800’s with his publication of *The Kalevala* detailing the oral legends of the Karelian tribes of western Russia and eastern Finland. The next step, the compilation of actual oral history in literary form, was not far behind. Oral history was no longer a degraded branch of science, and when it could be used it became an integral part of many studies of history afterwards. Robert Walters was the first historian of Millersville who strongly depended upon oral history, and I have followed his lead. I found this to be a pressing necessity, because I feared the repetition of Jack Wiseman’s declaration that all of those oral stories were well known and the tellers of them active members of the lodge. That may have been true in 1940, but those storytellers were long dead by 2000, and the next generation of oral historians would be replaced in turn. It goes without saying that this oral history has been used as a compliment to the printed records retained by the lodge, and does not replace it.

The final reason I wished to complete a comprehensive history was simply because it had never been done before. Wiseman’s work was not a narrative, but a compilation of dates, facts, and quotations. Previous printed histories were promotional tools, created for specific celebrations. As such, they were of necessity bright and happy and did not mention some of the Lodge’s more interesting, but darker, history, such as the factions of the 1800s or the embezzlements of the 1900s. Wiseman recorded some of these episodes, but even he could not bring himself to print the word “abortion” regarding one memorable trial of Masonic Charges.

¹ The year 2002.

The participation of Raymond Galloway with this work matches even Jack Wiseman's influence. Not only was he a great source of information, he was also a "Google" website of sorts, telling the author where he could discover written and oral records, as well as artifacts relating to the lodge. This work could possibly have been completed without Jack Wiseman, but it could not have been completed without Raymond Galloway. We spent uncounted hours tracking down gravesites, old buildings, or simply sharing stories. As of the date of this writing, he still possesses materials and information that I have never seen, so there is much more to add.

Jerry Jones, Past Master of Zionsville, was a great help in finding material in the archives of the Grand Lodge. Without his help, there would have been great gaps in the history of Grand Lodge activities, and I am deeply grateful for his help.

Although I relied on the help of others, this work was my own construction. Any errors contained herein are my own. Doubtlessly they are present, but hopefully they can be repaired in subsequent editions.

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Indianapolis, Indiana
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I.

OF MILLERSVILLE'S LOCATION • OF THE STATE OF INDIANA • OF THE INHABITANTS IN CENTRAL INDIANA • OF THE FOUNDING OF THE TOWN OF MILLERSVILLE • OF THE MILLS

The area where Millersville Masonic Lodge is located has received many blessings throughout its long history. When it was first established, it was located close to the seat of power on a well-used route between two thriving settlements. It was on the banks of a large creek, and these bodies of water were extremely important for transportation, industry, and agriculture in the mid-nineteenth century. As the east side of the capital city of Indianapolis grew, Millersville received the benefits of the increased population. When the federal government of these United States built the interstate transportation system for automobiles, Millersville was lucky enough to be near enough to the highways to receive the benefits, but far enough away to avoid the pollution, noise, and undesirable land values inherent to that system.

The area of what now composes the State of Indiana was long a wilderness after the establishment of these United States of America. Although not legally connected with the thirteen original colonies, it was claimed by the Crown of the United Kingdom, and at the peace negotiations ending the War of Revolution, this area, along with much of the land east of the Mississippi River, was ceded to the thirteen newly independent states. At the end of the eighteenth century, many of these States claimed part of this land as their own, disregarding the rights of possession claimed by the thousands of Native Americans who had inhabited these areas for millennia. After the Articles of Confederation were discarded for the Constitution of the United States of America, the new Federal government exercised its power and claimed this land west of the Appalachians and east of the Mississippi as its own.

Regardless of the negotiations, laws, and treaties of States, many intrepid settlers, drawn to the untamed wilderness, began leaving the thirteen original States on the Atlantic coast and started moving westward into the wide woodlands. Most followed the rivers, and bold settlers followed the Ohio River downriver on flatboats, settling in various places on the banks of that mighty river. In the area that now composes the State of Indiana two of the main settlements were Madison on the Ohio and Vincennes on the Wabash.

In the last year of the eighteenth century, William Henry Harrison, son of Benjamin Harrison, a signer of the Declaration of Independence, and who became the ninth President of these United States, was appointed Governor of Indiana Territory, which at that time encompassed what are now known as the States of Indiana, Illinois, Wisconsin, Minnesota, and most of Michigan. The next year, the entire population of this area was estimated at two thousand five hundred persons of European heritage, one hundred thirty five slaves, and one hundred thousand Native Americans.

The indigenous possessors and inhabitants of the land were less than pleased to see the influx of thousands of white settlers into the area, and for their part, the white settlers were disinclined to share this rich wilderness with those whom they believed were barbaric savages barely of a human extraction. As has happened countless times in the history of the human race, a mass migration of one type of man forcibly removed the indigenous tribes. Soon after the turn of the nineteenth century, the last great battle between the Native Americans and white settlers ended with Chief Tecumseh being

EARLY SETTLEMENTS • VILLAGE OF MILLERSVILLE

1 The Native Americans were used by various European Powers for their own ends. In this instance, the Native Americans were allied with the United Kingdom against these United States.

2 April 18, 1816.

3 The village was later renamed Malott Park.

4 In 1844. The first postmaster was William J. Millard, Sr. who will soon demand the attention of the reader. The post office was gone by the Civil War.

5 In 1825. One hundred years later, one acre of this land was donated to Millersville Masonic Lodge.

6 Between 1861 and 1866. Winpenny was dead in 1861, and the map notes only "Mrs. Winpenny." Millard II was gone by 1866, but he is still shown owning the home right up the street from the lodge, separated only by Dr. Bowlus' residence.

utterly defeated.(1) The remainder of the Native Americans fled the area that is now the State of Indiana, with the majority of them settling west of the Mississippi River.

Indiana was admitted into the Union several years later with the southern town of Corydon chosen as the seat of government.(2) As many governments have decided throughout the ages, the State of Indiana desired a more centrally located capital and appointed a commission to choose a suitable site. This commission decided upon the area where the city of Indianapolis now stands. The first recorded settler in this area, George Pogue, a blacksmith by trade, was quickly followed by John and James McCormick, who built a log cabin at the mouth of Fall Creek's influx into the White River. Knowing well that the vices of man were good for business, the brothers built the first tavern to serve the settlers who moved into this area.

Small villages and settlements quickly followed the progress of the seat of power, and a great multitude appeared surrounding the capital city of Indianapolis. To the east of the city, a village named James Switch(3) appeared where the current Fifty-Sixth Street and Keystone Avenues intersect. Mapleton existed approximately where the streets of Thirty-eighth and Illinois meet. Allisonville and Broad Ripple were founded, and now only exist as names for vague areas of Greater Indianapolis. Lanesville is the only one of these tiny towns that has survived into the twenty-first century, although it is now known by the name of Lawrence.

The small settlement of Brubaker's Mill grew up on the west bank of Fall Creek, a tributary of the White River, and it was distinguished by the grist mill owned by Jacob Brubaker. Some time afterwards the area became known as Millersville and was deemed worthy of its own post office.(4) Although it flourished in the manner of small settlements of the time, it was never incorporated as a town. It was located half-way between the town of Waverly on the White River in Morgan County and Pendleton in Madison County. This route had been used by Native Americans for centuries and was adopted by the many white settlers from the State of Pennsylvania who usurped the land for themselves. Inns for travelers and stables for their beasts were erected to provide shelter on the well-used path. Lots were purchased from the Federal Government for farms carved out of the virgin woodland. To the north of the little settlement of Millersville, Phillip Ray acquired a two hundred and forty acre tract of land. This tract was sold four years later to Peter Negley for the sum of three hundred dollars.(5)

A map of the area, dating to sometime in the very brief five year period between the death of William Winpenny and the demitting of William J. Millard, Jr. is of utmost interest.(6) It shows approximately the location of the current Millersville Road and 56th Street. It is titled "Millarsville," which has led some to speculate that the name of the town may have been confused with the Millard family. The business directory lists John W. Bowlus as a "Physician and Surgeon" and W.J. Millard Jr. as a "Millwright and Masonic Lecturer." Both of these were members of the lodge. The street map is also a plat map of sorts, and shows where individuals lived in the town at the time period. It shows many names of people and buildings that the reader is or will become familiar with, such as J. Negley, Mrs. Winpenny, M. Staley, Wm. J. Millard, Jr, J.W. Bowlus, the Methodist Episcopal Church where the lodge met, Mrs. Staley, A. Leach, T Boyley, and Mrs. Langford. The tiny community shows only twelve houses, a store owned by Mrs. McCormick, and the building which housed the church and the lodge.

THE MILLS

As the area was growing, Seth Bacon and Peter Negley formed a partnership for the purpose of constructing and operating a sawmill on Fall Creek just north of the little village. Their dam backed up water against Daniel Ballenger's mill which stood nearby. The common refuge of last resort, a lawsuit, yielded the new mill to Ballenger as damages. John Essary ran the mill for some time, until he in turn sold it to Noah Leverton. Leverton erected a grist mill on an area just south of the town on the site that was to become famous as the site of the first meeting place of Millersville Masonic Lodge. Leverton operated this new mill for a few years, and then sold it to Chauncey and Samuel True. These brothers had the mill destroyed by fire and sold the site to Jacob Brubaker. Brubaker briefly gave his name to the town, improved the area with a new mill and a stone house, and disappears from memory as his predecessors have done with the sale of the mill to Christ Haushey. Haushey, regardless of his exalted name, became permanently deceased just a year after his purchase. Jacob Spahr decided to tempt his own fate and himself purchased the mill. A fire threatened Spahr's hopes by destroying the second mill, but he later brought in a partner, William Winpenny, who rebuilt the fire-destroyed mill and opened a distillery as well.

It was during the period when Jacob Spahr and William Winpenny owned the mill that Millersville Lodge met there, but the mill survived long after the Masonic lodge had built its own temple. It may be useful for instruction and amusement to detail the future history of the site and the mills that existed there. Winpenny bought out Spahr and owned the mill for several years, and after his death it was owned by his heirs. They sold it to Tobias Messersmith, who discovered how profitable it was to sell the mill at high prices during the peak of the grinding season and to repurchase it at low prices during the slow off-season. Messersmith did this a total of three times, selling the mill to and repurchasing it from William Sala, John Carlisle, and a man named Russell. While Carlisle owned the mill, it was destroyed by fire a third time, and he erected the fourth mill on the site filled with the most modern of equipment. This fourth mill was purchased from Russell by William H. Spahr. After this second Spahr, the mill disappears from history. It was torn down six years into the twentieth century, and the timbers were transplanted to the Schofield mill that was under construction at that time.⁽⁷⁾

7 As of this writing, no one has come forward to reliably prove to have seen the foundations of the mill since 1937. Many have claimed to have seen them, but upon strict trial and due examination, most of these claims of lawful information seem to stem from the caption of a picture hanging in a Lodge stairwell. None of the claimants have agreed to take the author to see the alleged foundations. Some believe that the location was buried under the developments along Fall Creek, or perhaps by the meanderings of the stream itself.

II.

OF MASONRY IN INDIANA • OF THE CHARTER MEMBERS • OF THE FOUNDATION OF MILLERSVILLE LODGE

The origins of the Order of Freemasonry are shrouded in mist and legend. The earliest documented mention of the Order date to early in the thirteenth century, and it seemed to have flourished in Europe as a guild of working masons long before this document, known as the Regius Poem or Halliwell Manuscript. At the time, it seems to have been a secret society of sorts, and the secrets of the order must have been jealously guarded. It appears to have completely died out in continental Europe, but still survived throughout the British Isles. The Grand Lodge of England became public early in the eighteenth century, and the newly visible order quickly became popular and spread to the New World. Two Grand Lodges of England appeared, the “Ancients” and the “Moderns,” in a schism that only lasted a number of decades, but the results of which are still noticed in some of the peculiar differences between various Grand Lodges. The Grand Lodge of England chartered various lodges in the American colonies, and after the Declaration of Independence, many of these lodges created new Grand Lodges in their own states.⁽¹⁾ A common belief at the time was that the Masonic Order dated to York, England, under Edwin of Northumbria in the seventh century or Athelstan in the tenth. For this reason, many official documents of the time, including the charter of Millersville lodge, refer to “Free and Accepted Ancient York Masons.” This should not be confused with the present York Rite of Masonry. It instead refers to the eighteenth century belief in the origins at York, as well as the “Ancient” title as opposed to the “Modern” appellation.

1 One of these charters was given to Prince Hall, a black man. These lodges of black Americans will come into this narrative later.

As the white settlers moved into the area of the Indiana Territory, they brought with them the Masonic Order. In the first half of the nineteenth century, there was a great backlash against the Order in response to an alleged killing of a betrayer of the Order in the East.⁽²⁾ Anti-Masonry political parties were established, and almost universal fear and hate brought the Order close to destruction in these United States. At the low point in Indiana, only five of the chartered lodges bothered to attend the Grand Lodge meeting. Even the Grand Secretary Daniel Kelso and Grand Treasurer Zerah Percival refused to attend, and initially they also refused to turn in the money and reports in their possession. Grand Lodge proceedings from this period are a study of despair, filled with confusion and questions. A great deal of time was spent traveling around to take possession of the officer jewels of those lodges that had ceased operations. The popular movement slowly dissipated in strength, and after several years Masons felt free to construct their Temples and perfect their Art without fears of reprisals.

2 Although the hatred of Morgan, the victim by the Order, is well-established, it is unclear whether any crimes occurred. There is even speculation that the victim removed his abode to the Caribbean and lived a long and happy life there.

In the present State of Indiana, Lodges were founded along both the southern and eastern borders by the Grand Lodges of both Ohio and Kentucky. Ohio founded a lodge in Brookville, while Kentucky founded lodges in Vincennes, Madison, Charlestown, Lawrenceburg, Salem, Corydon, Vevay, and Rising Sun. When Indiana joined the Union as a State, some members of the Order took counsel among themselves and determined that the new State should have their own Grand Lodge independent of outside bodies. In response, in the thriving town of Madison on the Ohio River the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Indiana was founded with Alexander A. Meek as the first Grand Master. As time went on, the Grand Lodge

CHARTER MEMBERS

alternated between liberality and caution in the dispensation of charters for new lodges. It went through various periods of pain during its growth, but by the mid-point of the nineteenth century, the Grand Lodge was well established at its new home in Indianapolis and quickly growing.(3)

Several of the eminent settlers in the Village of Millersville were members of Hamilton Lodge in the town of Noblesville, the fifty-seventh lodge chartered in Indiana.(4) William J. Millard, Sr. had been born in New York State six years prior to the turn of the nineteenth century. He married Elizabeth "Betsy" J. Ball, who bore him four male and five female children. Their family moved to Indiana along with many other settlers who fled the East for hopeful opportunities in the new territories. Millard I was initiated into the Masonic Order at Hamilton Lodge, and three of his grown sons, including William J. Millard Jr., (II) followed him into the Order. The Millards took counsel with several other inhabitants of the area that were also members of the Order, including Jonah Lemon, Jacob Spahr, Hiram Haverstick, William Bacon, William Deford, Joseph Nesbit, and John Anderson to discuss forming a Masonic Lodge in the Village. They were also approached by various members of the community who were not of the Order but wished to join. All of those involved were considered in the upper crust of early Indiana society. They were successful businessmen, holders of political or civil offices, and holders of large tracts of land. Although historically the Order has disavowed any class distinctions, it is clear that those first members of Millersville Masonic Lodge were either members of, or aspirants to, the upper classes. The story of one such member is worthy of note. Wilson C. Hartsock was orphaned at an early age, and grew up in extremely poor surroundings with his mother. She remarried, and had at least two more male children. With the discovery of gold in California, Hartsock and his two half-brothers went west and found enough gold to return to Marion County Indiana and purchase a large farm. He was a newly admitted member of the upper landed classes, and was much admired by the community for his success.

The members of the Order living in or around Millersville applied to the Grand Lodge of Indiana for permission to form a lodge, and the Grand Lodge dutifully questioned the existing lodges in the area to determine if a lodge in Millersville would infringe upon any existing jurisdictions. With favorable results, Alexander C. Downey issued a dispensation entitling Millard II to act as Master, Lemon to act as Senior Warden, and Spahr to act as Junior Warden in the newly formed Millersville Lodge, U.D.(5) These three had performed a deal of work in the meantime, raising money, discussing matters with those intent on joining, writing by-laws, and determining a place to meet.

With legal permission in hand, those nine quickly went to work to prove their worth and the worth of their new lodge. The nine met at the home of Millard II to record the minutes of their first meeting and painstakingly to copy the bylaws that had been written by Hiram Haverstick. They received petitions from William Winpenny, James W. Brown, and John L. Brown, who undoubtedly had been waiting for the formation of the new lodge before applying for membership. Being very conscientious, the Worshipful Master appointed three brothers who were not in any business dealings with the petitioners to investigate their persons and applications.

The approved bylaws betray the thoughts of those mid-nineteenth century members of the Order. The duties of each office were minutely described, as well as the reimbursement they could expect for their duties.(6) The office of Tyler required a great

3 The Grand Lodge had just finished a massive re-write of its Constitution and Bylaws in 1849.

4 The name was later changed to Noblesville with a new charter.

5 The Dispensation is dated 3 March 1852, and the first meeting occurred three days later.

6 The Secretary and Tyler were not required to pay dues. The Tyler was also paid twenty-five cents for each meeting.

FIRST MEETINGS UNDER DISPENSATION

deal of work; besides guarding the meetings of the Order from cowans or eavesdroppers, he was required to personally summon each member of the lodge for every meeting that was not a Stated Meeting. It was assumed that everyone would know when a Stated Meeting was held, and so it was only necessary to summon the members for other, or Called Meetings. The lodge was to consist of eight officers, namely the Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, Junior Deacon, and Tyler, who were chosen at the meeting preceding the festival of St. John the Baptist. As was the custom at the time, the Stated Meeting, where the lodge conducted necessary business, was named as the Saturday evening of or preceding the full moon of every month. Dues were set at twenty-five cents per month, but those not paying for six months were simply barred from the right of voting or holding office. It was required to vote on a candidate prior to his receiving the Second or Third Degree. A large portion of the bylaws were taken up by the resolving of disputes: the members were charged to avoid all lawsuits, but instead to attempt to work out the problem quietly by themselves, with the aid of reading a portion of the Gospel of St. Matthew. If divine intervention was not forthcoming to resolve the dispute, long sections of the bylaws explained the process of conferring Charges against each other. Not only was the process of conferring Charges explained, the bylaws specifically ordered the members of the Order to Charge each other in the case of profane swearing or other immoral conduct. If a member refused to do so, the conferring of Charges was required of the Worshipful Master.

The next month, the nine members met again, with the addition of G. M. Shaw, a member of Hamilton Lodge, who was described in records as the Senior Warden. The investigations reported favorably on all three of the petitions they had previously accepted, so the three petitioners were each voted to receive the First Degree. The members then accepted another new petition and appointed three to investigate the petitioner. This done, the officers put the lodge to refreshment on the Master Mason degree, opened on the Entered Apprentice degree, and separately initiated James and John Brown. The officers then closed the lodge on the Entered Apprentice degree and called an end to the labors of the lodge for that night.⁽⁷⁾

Two weeks later, the members of the Order met again with the help of four members of Hamilton Lodge. On this, the third meeting of the lodge, William Winpenny was initiated as an Entered Apprentice, and then with James and John Brown, successively elected and passed to the Fellow Craft and elected and raised to the Master Mason.

Later generations of historians have been much interested in William Winpenny's accomplishment of receiving all three degrees in one day. It was believed that at that time a strict memorization of each degree was required before a member could be advanced to the next degree. Some have speculated that Winpenny had a spectacular memory and somehow did his memorization requirements in the short amount of time between each degree. Although this is possible, it is unlikely. The bylaws of the lodge as they existed at that time had no mention of the memorization requirements. The Brown brothers also received the second two degrees the same day as well, and it is highly unlikely that three masters of memorization appeared to petition the lodge at the same time. There are three plausible explanations: 1) Memorization was not required; 2) The strict memorization requirement was not followed; or 3) Some of the early members were raised under "emergency conditions." The first possibility seems unlikely, regardless of

7 This convoluted method of calling to labor and calling to refreshment of various lodges actually saved a great deal of time, since the opening and closing ceremonies could be omitted.

the fact that the proficiency requirements were not mentioned in the bylaws. The Grand Lodge had documented its memorization requirement in regulations thirty-three years prior to the foundation of Millersville. The second possibility is more likely, but it seems out of character for the early leaders of the lodge. Five years after Winpenny was raised in one day, Solomon Easterday was suspended as a Fellow Craft for not becoming proficient in the lectures of that degree. Moreover, much of the documentation from the Grand Lodge regarding Millard II details his love and promotion of the ritual. It seems unlikely that he would have ignored Grand Lodge regulations and turned a blind eye to the Brown brothers and Winpenny not learning the required lectures. The remaining possibility, the third, seems the most plausible. If a member was raised under “emergency conditions” the memorization requirements were waived for the immediate time period. The proficiency was most likely required at some distant point in the future. Other members were raised under “emergency conditions” during this time period for various reasons. However, the Grand Master was required to give his permission to raise someone under “emergency conditions” and there is no indication that he did so on this occasion. Later, the Grand Lodge decreed that the Grand Master did not have to give his permission, and it is possible that Millersville was acting under this assumption even before the Grand Lodge directive. Unfortunately, there is no hint of what the “emergency” could have been. One member was raised under “emergency conditions” later because he was leaving to join the U.S. Army, but the Browns and Winpenny were not under any such obligation. By the sober weighing of the evidence, common sense finally and hesitantly leads to the “emergency conditions” theory. Unfortunately this is by no means a definite conclusion to this question.

It is documented that the first meeting of Millersville lodge under dispensation occurred at the home of the first master Millard II. The next eighteen months worth of documentation simply state that the members met at the lodge room. The legend is that the members met on the third floor of the Spahr and Winpenny mill, and were required to climb a ladder into the upper reaches of the building while the Tyler stood guard at the foot of the ladder. Such a room would certainly be a safe meeting place for the first series of meetings, much safer than a private house with wives, kids, and inquisitive neighbors. Verbal legend tells of members climbing the rickety ladder into the lodge room, where meetings were held by the flickering light of candles. Although there is little evidence of where these meetings were held, such a romantic notion has become so firmly established as fact that it is no longer doubted by any quarter.⁽⁸⁾ The only shred of documentary evidence regarding the use of the mill for a meeting place dates to several years afterwards and is a mention of one member who had tiled “at the mill.”

The fourth meeting of the lodge under the authority of the dispensation was the first gathering that did not require the help of Hamilton lodge to perform the necessary work of formally opening a lodge or conferring of degrees. It is safely assumed that during the two months since the granting of the dispensation the members used their time in meeting privately and practicing their necessary parts. The three newest members of the lodge, the Browns and Winpenny, were immediately given positions of authority. At this meeting, the members received two more petitions and initiated Joseph Coppersmith as an Entered Apprentice.

The hard work of the members paid off, for later that month Millard II received the Charter of Millersville Lodge as the one hundred twenty-sixth lodge under the

8 It may be noted that the famous painting and pictures of the mill, so prominent in all representations of Millersville lodge, actually show the fourth mill on that site, and not the third where the meetings were held. The author of the caption on the picture hanging in the lodge stairwell seems to have not been aware of Carlisle's rebuilding of the mill.

THE CHARTER

authority of the Grand Lodge of Masons in the State of Indiana. Thus, at the receipt of the charter, Millersville consisted of the nine original members and the three that had been raised under dispensation.

III.

OF THE FIRST REGULAR MEETINGS • OF THE FIRST LODGE BUILDING • OF THE JURISDICTION OF LODGES • OF THE DISAGREEMENTS AMONG THE LODGES

The first meeting of Millersville as a regular lodge entailed a formal election of officers. Millard II was elected as the first Master, Lemon as Senior Warden, John Brown as Junior Warden, Spahr as Treasurer, Winpenny as Secretary, Haverstick as Senior Deacon, Millard I as Junior Deacon, and James Brown as Steward and Tyler. The members then found time to perform a Fellow Craft and two Entered Apprentice degrees. Later, Winpenny proudly copied the entire charter into the minutes of the lodge in a beautiful script.

The first year of Millersville under a regular charter saw a great deal of activity. Rules and regulations were settled, finances were debated, and ritual work continued at a quick pace. The first calendar year saw the original nine members bring eleven more into the Order. The second calendar year saw eleven additional men raised to the third degree of Masonry. As all things exciting and new, the new lodge of Masons must have created excitement in the small community and among its members. The economy of the time was good as well, and it is easy to imagine the feeling of optimism of the young businessmen, craftsmen, and farmers as they worked diligently to build a strong and growing organization.

In December of that first year a horrible cold spell prevented the members from meeting, contrary to the dictates of their charter. Although the new lodge was short of money, in February the members approved of Winpenny furnishing a stove, carpet and other necessary furnishings for the lodge. It is easy to imagine the members gathered in the cold upper story of the Winpenny Mill, with no heat, with the vapor from their breath clearly visible in the chill light of flickering candles or smoking lamps.

The members disliked to spend the money, because plans were rapidly under way for the construction of a new building to house the lodge. Winpenny stepped forward to offer his invaluable help. The young organization did not have the financial assets necessary to construct a new building, so Winpenny entered into negotiations with the Methodist Episcopal Church of Millersville. The church agreed to own the first floor of the building, and William Winpenny and his wife Christiana would own the second floor, which they would rent to the lodge of Millersville at an annual cost of ten percent of their outlay. There was a gentleman's agreement that the lodge would purchase Winpenny's interest when it was financially able, and it is also believed that the same agreement was reached with the church. Winpenny may have become impatient regarding his ownership stake because Lemon bought a partial interest in the building from the Winpenny's at some point during the next four years. The church agreed to pay for half of all repairs.

Darius B. Elliot was made a Master Mason in the autumn of the lodge's first year, and that next year he constructed the building that was to hold the church and the lodge.⁽¹⁾ The floor between the first story and second story was filled with sawdust to act as a sound-proofer, which shows how diligent and careful those early members of the lodge were. The land the building rested on was tiny, being only thirty five hundredths of an acre and surrounded by a fence.

The excited members of Millersville lodge planned a grand dedication of their new building. Because the lodge was still short of money, Spahr magnanimously agreed to personally cover the initial cost of the dinner and decorations. The lodge itself was to

1 Elliot joined in 1852, built the lodge building in 1853, and demitted in 1855. It is hoped that he did not join for any mercenary motives.

FIRST REGULAR MEETINGS • JENKINS • JURISDICTION

sell three hundred tickets for the dinner at a cost of one dollar a piece. Fifteen of the twenty-seven members of Millersville were present for the dedication, as well as several Grand Lodge officers, ten members from Oakland, two from Hamilton, one each from Centre and Marion, and one visitor from Wellsville Lodge of the State of Ohio. The number of family members was not recorded. After the public dedication, the group retired to Spahr's home and enjoyed a dinner for the occasion.

Although the dedication was deemed a great success by those present, Millard II called a special meeting to discuss more private problems, namely the cost of the dinner. The sale of the three hundred tickets was not successful, and Spahr had personally borne the cost of the dinner. A voluntary donation was called for, and the members presented what they could to Spahr, who received a total of ninety seven dollars and fifty cents. At this same meeting, twelve dollars and twenty five cents were paid to Elliot, the builder of the hall. This, as well as one hundred dollars which had been paid previously to him, were the only direct expenses of the building of the hall which was paid for by the lodge. The remainder was paid for by the Methodist Episcopal Church and Winpenny.

With these immediate financial problems taken care of, the lodge at Millersville returned to the more mundane business of administering the lodge and initiating new candidates. The first member raised to the Master Mason degree in the new building was Thomas I. Wright, after twenty had been raised in the Winpenny mill. The last to be raised in the mill, Alfred S. Ellis, died a decade before the second temple was completed after sixty one years as a Master Mason.

Three years after the lodge received their charter, they were faced with their first funeral service. Samuel Jenkins passed away, and a lodge of Sorrow was opened in Lanesville School House in the present town of Lawrence. Samuel Cory and John Jameson drafted a resolution of mourning, which became established custom. This resolution deplores the loss of their departed brother, and announces their intention of wearing a black arm band on their left arm for all public appearances for thirty days. For sixty days, the charter was draped in black cloth as a symbol of mourning. This touching resolution gives a hint of what the Order was to these nineteenth century men. The Order was not simply a social organization, or a place to make business deals. It involved a deep and lasting bond among the members, and displays the outpouring of emotion involved in losing a person within that bond.

While the lodge interested itself in the conferring of degrees, it repeatedly found itself in arguments with other lodges regarding jurisdiction. At that time, and for many decades previous and afterwards, each lodge was given a jurisdiction over all men living in a specified area surrounding it. A man could not pick which lodge he wanted to join; instead he had to petition whichever lodge which held the jurisdiction over the area in which he lived. On some occasions, a lodge holding jurisdiction may waive that right, or on other occasions it may demand the initiation fee from the lodge petitioned but allow the man to join the other lodge, or on still other occasions it may demand the man's petition and that he join the lodge holding jurisdiction and not the lodge petitioned. A year long dispute with Westfield involved such a case, which finally ended with Hamilton acting as arbiter. Millersville was left without the initiation fee or the new members. In other cases, Millersville was reprimanded for accepting the petition of men not in its jurisdiction. Although it is not doubted that these lodges diligently followed the four

CHARGES • OWNERSHIP INTEREST IN FIRST TEMPLE

cardinal virtues as taught inside their walls, it is notable how jealously and vehemently each guarded their right of jurisdiction over the men living in the area.

Human nature being what it is, the individual members of Millersville were quick to follow the Masonic directives of whispering counsel into a brother's ear to remind him of his faults and to aid in his reformation. If that failed, Charges could always be filed, such as what happened to Spahr when Senator Stephen Douglas, famous victim of the Abraham Lincoln and Stephen Douglas debates, came to speak in Indianapolis. Spahr was charged with intemperance, profanity, and breach of the peace. After Spahr meekly admitted his guilt and expressed his desire to restrain himself, the Charges were dismissed. Later Charges were filed against him and John Richey for an unmasonic altercation in William Schartz's store. Spahr was alleged to have called Richey a "damned abolitionist." Such a charge may be deemed a virtue by some, but the exclamation apparently merited the conferring of Charges. Charges against each were dropped for lack of evidence, but Richey demitted a short three months later.

The financial problems of the lodge continued in the new building. Three years after moving in, Millersville finally agreed to purchase Winpenny and Lemon's ownership interest in the building. The members determined to give Winpenny and Lemon the entire treasury, excepting what was due the Grand Lodge, and the remaining debt was to be split among the members. The individual members did receive their future dues credited for the amount they paid Winpenny and Lemon. With a tenuous legal claim on a portion of the building, the Lodge proceeded to decide that the Master and Wardens should be the Trustees of the building.

IV.

OF THE DECLINE OF THE LODGE • OF THE INTERNAL DISSENTION • OF THE DEATH OF WINPENNY • OF THE CIVIL WAR

The first four years of the lodge at Millersville saw a rapid increase in membership and fortunes. They were deeply in debt, but they had a new lodge temple, and the original nine members under dispensation had quadrupled to thirty-six. With the new financial obligation to pay Lemon and Winpenny, the members decided to increase their dues from the three dollars yearly they had paid previously to four dollars. There was an immediate effect. Eight members demitted that year, while only five were brought into the lodge. This was the first year that membership declined. Although the rash of demits slowed in succeeding years, the number of candidates also noticeably shrank. The number of members stayed fairly constant, with the existing members remaining in the lodge but not bringing in any new Master Masons.

The area's economy began one of the nineteenth century's downward spirals in the expansion and recession cycles. Dues were cut in half, to two dollars a year, regardless of the lodge's debts to two of its members in an attempt to make membership affordable for new initiates. One brother, James McClaren, suddenly appeared with a bill for guarding the lodge back when it met in the mill three years previously. He evidently needed the money, so the lodge agreed to pay him a Tyler's fee. With the lodge also short of money, they belatedly inserted an amendment in their bylaws giving Millersville the power to expel those members who were at least six months arrears in paying their dues. With few prospective members in the area, Millersville vehemently opposed the formation of a lodge at Allisonville.⁽¹⁾ The lodge also inserted a clause into the bylaws requiring each and every member to be present for stated meetings. If a member missed three consecutive meetings, he was threatened with reprimands, suspension, or even expulsion. This draconian clause was only for effect, however, and no members were ever charged under it.

With little ritual work to perform, the members found another outlet for their energy in the conferring of Charges. A great deal of Charges and counter-Charges took place. The majority of these were dismissed for lack of evidence, but several members were expelled from the Order. The lodge unanimously adopted a resolution condemning profane swearing and drunkenness as well as labeling these sins as Masonic offenses. One notable Charge involved Dr. John W. Bowlus, a sixteen-year member of the lodge. A family member of the lodge's secretary discovered Bowlus inside his buggy in the middle of the night in a rather compromising position with Sarah A. Beckert, a lady not his wife. Upon investigation, several of the members discovered that this affair had been going on for at least thirteen years, since the investigators discovered a witness who had also caught them in a similar position, only inside a house on this earlier occasion. Bowlus was incensed, and was heard to say several disparaging things regarding the investigators and their Order. ⁽²⁾ It seems scarcely necessary to mention that Bowlus was found guilty of immoral and unmasonic conduct, adultery, indecent conduct, and disgraceful words regarding the Order. He was expelled from Masonry by a close vote of eleven to nine. Another member, Fletcher S. Hines, was expelled for deserting his wife and running away with another woman. Yet another incident involved Dr. Samuel Records causing to be published in an Indianapolis newspaper an article regarding member Dr. John Bowler performing abortions on Mrs. Robert McNeal. Dr. Samuel

¹ The present
Keystone Lodge.

² Bowlus reportedly
said that "any
scalawag with
fifteen or twenty
dollars could join
your Order!" He
also reportedly
detailed some other
illicit affairs of some
of the members.
Unfortunately, these
were not recorded,
for obvious
reasons.

Records was suspended for one year for allowing the article to be printed about a fellow member. It is interesting to note that Dr. Bowler was Charged as well for performing the illegal medical procedure, but he was not disciplined in any manner, regardless of the public morality of the time and that Mrs. McNeal had died from an infection.

There was also increasing pressure on subordinate lodges from the Grand Lodge regarding the consumption of alcohol. One year after the formation of Millersville, the Grand Lodge declared that the manufacture or sale of alcoholic beverages was grossly un-masonic. That same year Winpenny removed his distillery from the land close to the mill, but it is unknown if this was because of moral or business reasons. Six years later the Grand Lodge announced that it was proper for Masonic Charges to be levied against those that sold spirits, but Winpenny was safely out of the liquor business by that time.

While the lodge was struggling under this period of internal dissention and decline in members, they were dealt a devastating shock when Winpenny fell ill. He missed several lodge meetings, something he rarely did, and then he suddenly died on a cold winter's day.⁽³⁾ William Winpenny was one of the first three men raised in Millersville Lodge, and he contributed much to the Order as it was struggling to grow and survive. He served one term as Secretary, and without his financial backing and support it is quite conceivable that the new lodge could not have survived. One year he had even paid Grand Lodge dues out of his own pocket. His widow, Christiana, survived him for over half a century. She always kept in contact with Millersville, and in the last years of her life had come to an end of her financial assets. The lodge remembered the great help her husband had given them during those first years, and the members of Millersville paid her rent and purchased her grave when she finally joined her husband on Christmas Day twelve years into the twentieth century. The lodge also paid for the grave of Ellen Winpenny, the daughter, who died soon after her mother.

3 February 3, 1861.

The death of William Winpenny left an immediate and pressing problem for Millersville. The lodge still owed the Winpenny family seventy-four dollars and fifty-nine cents for his ownership interest in the lodge hall. The lodge was able to immediately pay Christiana the twenty-six dollars in the treasury, and resolved to pay her the remainder. After this was finally accomplished, the lodge sued Christiana, Ellen Winpenny, George Winpenny, the Trustees of the Methodist Episcopal Church, and David Huff, executor of the Winpenny estate, in a friendly suit to obtain the deed for one-half interest in the lodge building. The church continued to hold deed in the first floor of the building, and the lodge finally owned the second floor, where it had been meeting for ten years.

William Winpenny died close to the beginning of the Civil War, but there is little information regarding that conflict between the States that the lodge chose to record. It is known that several members were involved in that conflict as members of the Union Army, namely James B. Beard, Thomas A. Fisher, James Thomas Hunter, Lewis Y. Newhouse, William C. Crayton, and John Thomas Roberts, although he did not join the lodge until forty years after the conflict. It is probable that William H. Hubbard was also involved, and Benson Millard is listed in Grand Lodge documents as a member of the Indiana Calvary militia, but it seems certain that he saw no action. James B. Beard was killed at the battle of Vicksburg. Newhouse was drafted into the army in the third year of the war, and William C. Crayton was raised under emergency conditions that same year because he was about to enter the Army. Soldier David D. Negley presented a petition to

join close to the end of the war, but withdrew it because he was in the jurisdiction of Keystone Lodge.

The Civil War did affect the Masonic Order in Indiana, even though little information is available how it affected the members at Millersville. One lodge at Versailles was ransacked by the Confederate General John Hunt Morgan's men during his raid into Indiana. His men stole the silver officer jewels from the lodge, but when the Mason Morgan learned of the theft, he demanded the perpetrators return the officer emblems. A lodge in Osgood wished to expel a member who had migrated south in order to join the Confederate forces. The Grand Lodge issued their decree regarding the rebel brother, informing the lodges in Indiana that rebellion against the Union may be deplorable, but that a rebelling brother may have been following what he believed to be the lawful authority in those states. The opposing side was easy to determine in a foreign war, but during a civil war the spirit of patriotism, so instilled by the Masonic Order, was liable to be misguided. Few, if any, Grand Lodges severed Masonic relations with their counterparts across the Mason-Dixon Line.

This continuation of fraternal relations is evident in one notable occurrence several months prior to the ending of the Civil War. Robert Morris, Past Grand Master of Kentucky, visited Millersville to confer the Eastern Star Degree on the brothers and their ladies. Daniel Leatherman purchased the food for the occasion, which involved small appetizers such as cakes, gingersnaps, almonds, and chocolate kisses. No effort was made by the members to perpetuate the Eastern Star Order, and it was some decades before the Order organized a chapter at Millersville. It is conceivable that these fraternal relations with other States was in response to the attempt to gain a homogeneous Ritual adopted by all Grand Lodges. Past Grand Master Robert Morris was one of the architects of this unification scheme.

V.

OF RELIGION • OF MILLARD II IN THE GRAND LODGE • OF UNIFORMITY OF WORK • OF CORY • OF THE LONG NIGHT • OF THE ATTEMPT TO MOVE THE LODGE

In the optimism after the ending of the Civil War, the Lodge briefly encountered a period of mild prosperity. The first decade after the War saw Millersville slowly and steadily add members. They discarded the use of candles for the use of three oil-burning chandeliers and nine oil-burning table lamps. Millard II formed a chapter of Royal Arch Masons, but it only survived for two years. The lodge's finances became more firmly established, and a modest profit existed for several years. New aprons were purchased, canvas for the Third Degree was acquired, uniforms for candidates were obtained, and the officers were given new jewels for their stations. A small hitching rack and shed was erected to provide shelter for the member's horses during inclement weather.

During the midst of this period of prosperity, Jacob Spahr fell ill, was unconscious for almost a day, and died. Spahr was a colorful man, constantly in trouble, under Charges, or being reprimanded by his fellows. At the time of his death, he was under suspension for not paying his dues. A relative quickly paid his past due bill to the lodge to enable him to receive a Masonic funeral. Regardless of his quick temper and fiery personality, Spahr must have been well-loved by most members of the lodge. Thirty-one of the thirty-eight members of the lodge attended his funeral, as well as twenty-four visitors. The resolution of mourning passed by the lodge declared the brothers great grief, but quietly mentioned that Spahr's death reminded them to watch their own morals, because one never knew when death may occur.

Spahr's published resolution is memorable for one other reason, namely the mention of the name Jesus. In ancient times, prior to the formation of the Grand Lodge of England, it is believed that the Order was subservient to the Church and was explicitly Christian in nature. Around the time the Order began to spread to the New World, this Christian orientation disappeared. It is possible this began as early as the Reformation with the Order severing the ties with the Catholic Church in response to England's official renunciation of Catholicism. The Old Charges, dating to at least the early eighteenth century, disavows any religious connotation and only gives a vague hint towards the requirements of monotheism among the members of the Order. Officially, there is no doubt that this religion neutrality was in force during the nineteenth century in Indiana. The history of Grand Lodge resolutions continually show lodges being reprimanded for any overt show of preference for a specific religious sect. By the end of the twentieth century, there were agreed-upon principles that prohibited the appearance of any preference of religion in public prayers. Notwithstanding this prohibition, the vast majority of the members of the Order in Indiana have been of the Protestant Christian faith. The Christian Saints John the Baptist and John the Evangelist were revered, and those Saints Days were dates for important Masonic events. One Masonic lecture specifically refers to "our savior," even though Jesus Christ is not mentioned by name. So although there has long been an official religious neutrality, Christianity has long been associated with Masonry in the New World.⁽¹⁾ Among religious sects of Christianity, Roman Catholicism prohibits its believers from joining the Masonic Order, but Masonry does not forbid Catholics. A number of Catholics have joined Millersville over the many years, but it is probable that there were few, if any, prior to the twentieth century. Some

1 A small number of Jews and Muslims were members at the end of the twentieth century. Millersville also had a Buddhist, as did the Masonic Home in Franklin.

of the more fundamental Protestant sects, such as the Southern Baptists, have also denounced Freemasonry on occasion.

With the steady increase in membership, Millersville gave an assenting opinion for the creation of a lodge in Hosbrook in Marion County. With their own prospects improving, they saw no need to complain against the formation of other lodges close to them. They also approved the formation of a lodge in Brightwood.

Throughout the first twenty years of the lodge's existence, Millersville lodge was under the leadership of either William J. Millard II or Samuel Cory. Millard II held the Master's chair for nine of the first thirteen years of the lodge, while Cory held the supreme office for thirteen total years. These strong individuals suited the difficult situations faced by the small lodge.

It would be instructive to detail William J. Millard II's career in the Grand Lodge, not only for the history of Millersville's first Master, but also to understand some of the issues facing the Masons of Indiana during this time period.⁽²⁾ Millard II was part of the Grand Lodge of Indiana as the Master of Millersville, but he became truly active six years after the chartering of Millersville. He was appointed to the Committee on Unfinished Business, where he helped solve the age-old problem of who the Grand Master and Masters of subordinate lodges were answerable to. Millard II and the Committee championed the idea that the home lodge could Charge any member of it, regardless if he was a Grand Officer or sitting Master. However, the home lodge could only Charge for moral or criminal issues; any Charges relating to acts growing out of official duties were the province of the Grand Lodge alone. This approach was highly criticized by other Grand Lodges at the time, but it has lasted through the ages and is still the policy of the Grand Lodge of Indiana.

For the next two years, William J. Millard II was appointed as Grand Lecturer. From this position, he was the State's most prominent ritualist. This was a difficult time period to have such a position, because there was no official ritual used throughout Indiana. Many spurious rituals were used, wording differed not only among lodges but also among members of one lodge, and traveling lecturers from other States confused matters more. Millard II was a great proponent of the Webb-Preston version of the ritual, which was believed to be the oldest, and hence the purest, version of the rituals of Freemasonry. Subsequent research has given later ages of Masonic scholars a much clearer conception of the development of the rituals, but those earlier versions lack the dignity, subtlety, and beauty of the Webb-Preston. The slightly amended Webb-Preston is the same ritual that has survived to the twenty-first century in Indiana, and William J. Millard II was one of the prime protagonists for its official adoption.

The uniformity of work, not only within a specific jurisdiction but also among all jurisdictions, was one of the main issues confronting the Order in the New World after the Anti-Masonry uproar had died down. The State of Alabama began corresponding with other Grand Lodges regarding the uniformity of work a full twelve years prior to the founding of Millersville. Twenty years afterwards Kentucky Past Grand Master Rob Morris was the main champion of this in the Midwest, and both Morris and Millard II were disliked in some circles for their activity for a uniformity of the rituals.

The next year was a step back in the Masonic career of William J. Millard II. He was neither elected nor appointed to any Grand Lodge office, but as a consolation he was placed on the Committee to study the finances of subordinate lodges, where he proposed

2 1858 –
Committee on
Unfinished
Business; 1859 –
Grand Lecturer,
Committee to
Examine Visiting
Brethren; 1860 –
Grand Lecturer;
1861 – Committee
on Financial
Condition of
Subordinate
Lodges; 1862 –
Grand Senior
Deacon, sat as
Grand Senior
Warden; 1863 –
Grand Junior
Warden, Committee
on Dispensations,
Uniformity of Work;
1864 – Grand
Senior Warden,
Committee on
Foreign
Correspondence;
1865 – Grand
Senior Warden,
Committee on
Foreign
Correspondence;
1866 – Deputy
Grand Master,
Committee on
Grievances; 1867 –
Deputy Grand
Master, didn't
complete term.

MILLARD II REPRIMANDED

a study of dues, charity, income, and expenses. He was also advisor to a committee that formally recommended the adoption and promotion of the Webb-Preston ritual. This same year saw a reaction against this uniformity movement. Indiana Grand Master Hazelrigg voted to give the Kentucky Past Grand Master Morris one hundred dollars for “most valuable services.” This strange motion passed by a vote of one hundred to fifty four, but immediately afterwards a member of the Grand Lodge offered a resolution stating that it was unmasonic to form secret organizations with the aid of others outside Indiana for the purpose of controlling Grand Lodge elections, compelling Indiana to adopt particular forms of the ritual, or appropriations of funds. This resolution also passed. It is clear that Morris was disliked for his uniformity of ritual work, and evidently it was feared that he was doing other, less sanguine, activities behind the scenes. Millard II seems to have been a friend of his, as Morris and Millard II were promoting the same ritual, and Morris was later invited to Millersville to give the Order of the Eastern Star degrees. Unfortunately there are no further hints of what the Kentucky Past Grand Master was doing among the Indiana Grand Lodge to have enraged some members.

Millard II was appointed as Grand Senior Deacon, and ended up serving as the Grand Senior Warden. Many Grand Lodge officers were serving in the Union army during the Civil War, and the Grand Lodge was in slight disarray. Over thirty military lodges were formed for Indiana regiments, and the Grand Lodge was very liberal in handing out dispensations. The main priority for the Grand Lodge during the middle part of the Civil War was the correct and uniform working of lodges, and great improvements were made towards this goal.

William J. Millard II was then elected Grand Junior Warden, where he worked on the Committee for Uniformity of Work. He also served on the Committee on Dispensations, where he gave his opinion on twenty-two different requests to form lodges. During this year, the Grand Lodge finally dropped the “York” from their title, and also allowed the lodges to reprimand, suspend, or expel those members who did not pay their dues.

The last two years of the Civil War saw Millard II elected to the position of Grand Senior Warden. Here he got into some trouble. He had been actively traveling to other lodges and promoting the uniformity of ritual. Grand Master Hacker commended him for doing this, but was then repeatedly contacted by irate lodges that claimed that Millard II had no authority to usurp the Grand Lecturer’s position. The Committee on Jurisprudence, led by Past Grand Master Downey, decreed that no one could instruct other lodges without the express permission from the Grand Lecturer and Grand Master. William J. Millard II seems to have accepted his reprimand, because this issue never came up again.

Millard II was then elected Deputy Grand Master, where he heard twenty-nine appeals on the Committee on Grievances. He seems to have been very diligent and forceful, and was not hesitant to immediately overturn a decision by a subordinate lodge that had overstepped its bounds or had made bad decisions.

William J. Millard II was reelected Deputy Grand Master, but he never finished his second term. It is known he demitted five months after his reelection, and subsidiary sources indicate that he moved to Iowa. Millard II later reappeared fourteen years after he demitted, being invited to preside over the election of officers. This was only a visit, however, for Millersville’s first Master never returned to the lodge. Four years after his

visit he then moved to Massillon, Ohio. Official documents are strangely silent regarding his departure. Millersville documents only detail granting his demit, and the Grand Lodge proceedings are even stranger. Millard II is never mentioned again, even though the Grand Lodge had routinely explained the deaths or departures of any Grand Lodge officers. The Grand Lodge evidently had an election to replace him as Deputy Grand Master, because by the time the next annual meeting occurred, there was a new gentleman in that position that had already been installed. The entire family, William I and his sons William II, Benson, and Charles all demitted within a period of twenty months. It appears that all of them besides William J. Millard II stayed in the area. Trying to determine the reasons for his departure would be pure speculation, but some theories do exist. One theory explains his departure as simply business reasons, which does have some merit. Some reason regarding the entire family is plausible, as every member of the family demitted at approximately the same time. Another theory is that he was opposed for his ritual work, but this seems unlikely. By this time, the Webb-Preston work was well-established in Indiana, and it seems that the controversy was long over by the time Millard II departed. He seems to have still been living several years after the turn of the century, but it appears that he never received a Masonic funeral when he finally died.⁽³⁾

3 By the end of the twentieth century, a "demit" could mean that a member had severed his membership in the Masonic Order. However, it appears that in the mid-nineteenth century, a "demit" could mean only that a member was not living within the jurisdiction of the lodge. On a visit back to Indiana, Millard II presided as Master while he was demitted.

Benson Millard served a term as Master, but demitted the same day Millard I did, a scant couple of months after the visit of Kentucky Past Grand Master Morris. Benson Millard reaffiliated nine months after his father William J. Millard I rejoined and kept his membership at Millersville after the death of the patriarch of the family. Benson re-demitted five years prior to the turn of the century, and was not a member at the time of his death and so did not receive a Masonic funeral. Sadly, he was struck by an interurban while he was traveling home from church.

Samuel Cory, the seventeenth member raised by Millersville to the degree of Master Mason, had taken firm control several years before Millard II demitted. Cory governed the lodge during this period of minor prosperity. He was Master for nine consecutive years starting close to the end of the Civil War. He had been born in western Virginia and moved to Ohio with his parents, where he became a school teacher. From there, the family moved to Lawrence Township in Marion County, Indiana, where he worked on the family farm and saw mills for some time. He later became Associate Judge and Probate Judge for Marion County. He was County Commissioner, and continually served as a Township Trustee. He settled twenty-four estates, and acted as guardian for numbers of orphans. He married Lydia Ann Fausset, had eleven children, and lived two miles west of Lawrence on his farm. Under his firm hand, membership slightly increased and the finances of the lodge were greatly improved. He demanded the officers meet every fortnight to be drilled and instructed in the ritual. He purchased the lodge's first insurance policy, protecting it against the fires and disasters that continually devastated the finances of lodges throughout the world. With the deaths of Spahr and Winpenny, and the demits of Millard I and Millard II, the only founder of Millersville that remained active during this period was Jonah Lemon. For seven straight years, Cory was Master while Lemon was treasurer. A complete new set of bylaws, similar to the original but shorter in content, and notable for the omission of the previous New Testament quotes, was approved.

FINANCIAL PROBLEMS

Twenty years after the foundation of the lodge at Millersville, leadership finally began to pass to a new generation. Three new Masters in three consecutive years, William H. Hornaday, Robert Johnson, and William Henderson, were installed. However, the economy of the area had started to take a turn for the worst. New petitioners slowed noticeably and finally stopped completely, with forty straight months passing without a single new member. Eight years passed with a slow decrease in membership, both at Millersville and throughout the State of Indiana. The financial position of the lodge took a downturn. A special message from the Grand Lodge revealed that the Grand Lodge was in even worse financial shape, and declared itself practically insolvent. Millersville haughtily refused to consider a special assessment or meet with Grand Lodge representatives in the attempt to relieve its financial distress, but condescended to offer a loan to the Grand Lodge of some funds in proportion to the number of Millersville's members. The Methodist Church, also needing funds, reminded the lodge of their gentleman's agreement to purchase the building, and after some negotiations the lodge became in debt once again with the one hundred and twenty five dollar purchase. The Church was unable to meet its obligation to pay one-half of the upkeep of the building, and was in dire straits. A sale by them was one of their few options. The Church and the lodge were closely connected, with many members of one also members of the other. One past master, William Hornaday, was also a trustee for the church. The individuals must have been attempting a method of saving the church, which was in a financially worse situation than the lodge. After a quarter century of existence, Millersville finally became sole possessor of the building in which they met, but they had placed themselves in debt for the second time.

Millersville also found itself completely responsible for the upkeep and maintenance of the building. The lodge voted to increase their yearly dues to three dollars, ending a nineteen year period where dues were two dollars annually. There were constant problems with the gate becoming unfastened and livestock getting onto the premises. Wood had to be procured for heating, the aging building had to be constantly maintained, and the lower floor was always in demand for a place for public meetings. Officially, the lodge offered the lower floor for Sunday School and some religious meetings, but it was also desired for public lectures, parties, and other affairs of the public at large.

The Grand Lodge began another, lesser, period of reformation around this time. It removed the requirement of three successive ballots on the degrees, and George B. Wilson was the first member of Millersville to forgo the votes on the Second and Third Degrees. The Grand Lodge also allowed for the first public installation of officers. Not only was a public installation allowed, the Grand Lodge also published a ritual for that purpose in the official Grand Lodge proceedings. The second floor was used for the first public installation two years after the acquisition of the entire building, and the members and family present were delighted in the ceremony and large banquet served afterwards on the first floor.

The financial position of the lodge deteriorated further for the next several years as the economic depression deepened. Master Robert Johnson announced that Millersville was unable to pay the dues demanded by the Grand Lodge, and a hurried series of appeals was sent to the members. A strict audit of the books was performed, and it was discovered that many brothers had not paid their dues in years. One member,

ATTEMPT TO MOVE LODGE FAILS

George Haverstick, had not paid dues for eight years or attended a meeting in seven years. He was promptly suspended for non-payment of dues. Secretary Alexander Culbertson was roundly criticized for the deplorable state of the records and his habit of taking many records to his home. He was never re-elected.

During this period of unrest, there developed two clearly defined factions within the Lodge. Charges were often filed by one member of a faction against a member of another. The financial situation of the lodge was poor, and undoubtedly many of the individual members were having problems as well. The direction the lodge should take was in serious dispute. Only three new members had petitioned to join the lodge in a period of seven years when the two factions finally came to an open conflict. On one side, there existed some of the older, established members such as Samuel Cory, Charter Member Jonah Lemon, Daniel Leatherman, and Benson Millard of the Millard family. The other side was composed of some of the newer past masters, such as John Negley, William Henderson, Robert Johnson, and disgraced Secretary Alexander Culbertson.

4 October 21, 1882.

This second group, the New Faction, acted in the autumn of the year(4), presenting a petition to the Lodge addressed to the Grand Master asking to move the Charter of the lodge to Lawrence. The petition asked for permission to move to Lawrence, but hinted that Millersville Lodge would surely have to surrender its charter if it remained at its present location. The petition contained signatures of seventeen of the thirty-one members of the lodge, and indicated a clear majority of the members, including the Senior Warden. It is obvious that this second faction had worked for some time to get a majority of the members to agree to this move. Doubtless they believed that with a clear majority, the older faction, including the Master and Junior Warden, would be unable to prevent a move. The current Master, Benson Millard, announced that the next stated meeting would involve a vote upon whether to send the petition to the Grand Master. In the meantime, he met with the wily old Samuel Cory, thirteen-time Master of the lodge, and the two developed the plans of the Old Faction in keeping the lodge at the Village of Millersville. At that next stated meeting, Benson Millard announced that he was turning the gavel over to Samuel Cory in order that he may preside.

Wily old Cory assumed the chair and office of Worshipful Master for the last time. Sixteen members were present for the meeting, and Cory announced that Secretary Culbertson was required to record the yea or nay vote of each and every member present. Upon role call, ten members voted to move the lodge, while six voted to stay in Millersville. Before the New Faction could celebrate, however, Cory finally showed his hand. He announced that the nay vote had won the day. Before the indignant New Faction could complain, Cory announced his reasoning. He read from the General Regulations for the Government of Subordinate Lodges, and announced that although a majority of members present had voted "yes," it was not a majority of all members. The General Regulations were very ambiguous, and it was unclear if the "majority" it stated involved a majority of those present or a majority of the members.(5) Common sense declares that it was a majority of those present, but Cory, Millard, and the Old Faction had won. As Worshipful Master, Cory had the power to interpret the Regulations as he saw fit, and the ambiguous wording stymied the protestations of the New Faction.

It was one of Samuel Cory's finest triumphs. Not only did he successfully keep the lodge in Millersville, but the New and Old Factions quickly became reconciled. Lewis Y. Newhouse immediately demitted at the next stated meeting, but the vast majority of

5 The Regulations regarding this were changed several times from 1891 to 1897, and now specifically state that a "majority of all members of Lodge" are required. It was not this clear previously.

DEATH OF CORY

the signers of the petition stayed at Millersville and continued to remain active. Oliver W. Voorhis, Sr., one of the New Faction, survived another thirty years, until he finally got a lodge in Lawrence, upon which he demitted from Millersville to join the new Mystic Circle, U.D. Another one of the signers, two-time Master Robert Johnson, was elected Master nine more times. Samuel Cory had succeeded in keeping the Lodge at Millersville Village, and had succeeded in reconciling the two factions, but in two years he was dead.

The stunned members of the lodge gathered at the Cory home during a horrible cold spell in the midst of winter, with gale force winds blowing from the north-west while the thermometer stood at zero degrees Fahrenheit. Regardless of the cold, the brothers solemnly formed a funeral procession, and walked from his home two miles west of Lawrence to Mock Cemetery south-west of Oakland and interred Cory's body.(6) The Secretary solemnly announced his Masonic accomplishments, including thirty-one years a member, eight years as Secretary, thirteen and a half years as Master, one year as Treasurer, eighteen and a half years as Trustee, and fifteen years as Grand Lodge Representative. The Resolution of Mourning is the longest, most elegant, and most touching of any ever published by Millersville Lodge. The charter, jewels, working tools, and the station of the Worshipful Master in the East was draped in mourning for an unprecedented six months. No one previously, and no one since, has ever been honored with such a resolution. In the Roman Empire, there were occasionally citizens who were deemed worthy of the title "Father of His Country" that was only bestowed by the Senate. Along with William Millard II, the Founder of Millersville, Samuel Cory would certainly deserve the title of "Father of His Lodge."

6 Cory's tomb is in a tiny cemetery off of Pendleton Pike, and as of this writing his impressive tombstone is in dire need of straightening. Other tombstones, such as Millard I and his son Benson's, are in excellent shape in the Sutherland Park Cemetery. The restoration of this cemetery was the work of public funding, and is a rare excellent example of tax dollars at work.

VI.

OF THE RESURGENCE • OF REFORMS • OF MORE DISSENTION AMONG THE MEMBERS • OF THE NEGLEYS AND THE ROBERTS FAMILIES

The death of Samuel Cory was a turning point for the lodge at Millersville Village. The year after his death saw the first increase in membership in several years. At first, the increase was slow, but it soon gained moment, and the final decade of the nineteenth century saw the lodge's membership almost double in size. Robert Johnson kept his firm hold on the office of Master during the beginning, but soon newer members started to serve in the principal offices of the lodge. At this time it becomes apparent that the modern conception of the "line of officers" developed. It was not as neat as it was later to become, but there is a clear progression of offices from Deacons to Wardens to Master to one of the administrator positions, Secretary or Treasurer. A member moved up these offices year by year. Other positions, such as the Tyler or Chaplain, were much more stable. Alfred S. Ellis held the position of Tyler for twelve of thirteen consecutive years at the turn of the nineteenth to twentieth century. With a steady supply of enthusiastic petitioners, the lodge finally was able to find a method to train and develop these future leaders. As the trickle of petitioners grew to a torrent, the Stewards positions were also added to the beginning of the "line of officers." In its fully developed form, the line of offices would train a member for six straight years, until in his seventh year he would serve as Master of the lodge.

There were still problems with administering the finances of the lodge. With new officers, there was some confusion on what the previous officers had done or left uncompleted. There was much scrambling to determine who had paid their dues and who had not, because the records were not being kept in adequate condition. Some members managed to go years without paying their dues before this was discovered and Charges were filed. Millersville Lodge actually had its charter suspended by Worshipful Grand Master Mortimer Nye for failing to pay its dues to the Grand Lodge, but was able to be reinstated after only three days. Besides dues, the lodge found a good source of income in initiation fees. They also rented out the lower room of the building to various organizations. One such organization, a detective agency specializing in discovering horse thieves, rented the lower floor for many years.

The guiding force behind the lodge during these years was Robert Johnson. He had originally tried to join a scant three years after the founding of Millersville, but his application for membership was rejected. Undeterred, he tried again several years later but was rejected a second time. He then tried a third time and was finally accepted. Johnson, who had to make the long trek from McCordsville to Millersville, became the stability the lodge needed, as well as the new leadership that was necessary after the death of Samuel Corey. He ended up being a forty-four year mason, and served in six different offices twenty three times over a period of twenty-six years. Every office he occupied was important in the ritual work, and he never served in the administrative positions or the less demanding Tyler or Chaplain positions. He was a four term Senior Warden and occupied the Master position for eleven years, more than any other man besides Samuel Corey.

A certain amount of friction remained between some of the members. One winter George Merryman, the Junior Warden, announced that there was some serious difficulty between Edward Sargent and William Hubbard and requested a demit for

NEGLEY AND ROBERTS FAMILIES

himself. Sargent was elected as Senior Warden but refused to be installed. Hubbard won the office during a special election, and Merryman's vacated Junior Warden's office was also filled. Sargent promptly demitted himself, and was later denied on his petition to reaffiliate. Robert Johnson, the venerable past Master, was also reprimanded for an altercation between himself and John E. Hunter. Johnson made his public apology, as demanded by the Lodge, but Hunter disdained such action and instead asked for, and was granted, a demit.

Also during this time period, the Grand Lodge began steps to begin the future Masonic Home. Historically, the Order moves rather slowly and deliberately on almost all issues, and this was no exception. The Grand Lodge first mentioned the idea for a Masonic Home in a request for input from the subordinate lodges, and then, seventeen years later, sent out a much more detailed questionnaire regarding the number of widows and orphans in the lodge jurisdiction, including various questions on a per capita tax to support the Home.

With the steady increase in membership, Millersville again gave a favorable recommendation for the formation of a lodge in Brightwood named Veritas and a lodge to be located in Broadripple. Although the Lodge responded positively, Millersville did proceed to quarrel with both of these lodges on occasion regarding jurisdiction of various petitioners. At times, there seemed to be almost a petty vindictiveness, with one lodge refusing to waive jurisdiction, resulting in another lodge gleefully enjoying the opportunity to return the insult.

In the first year of the new century, Millersville brought eighteen members into the lodge, breaking the forty-nine year old record of eleven, which had been set the lodge's first year of existence. Since the organization was approaching its fifty year anniversary, the lodge dutifully sent a letter to Millard II, the only surviving charter member, asking him to be present at the ceremony. An ad was placed in the Indianapolis News newspaper inviting all Masons from the area to be present. Millard II was unable to travel to Indiana to attend, but the celebrations were well attended by members and visitors from other lodges, as well as their families.

The Order of Masonry has long been a family affair, as we have seen with the Millard family early in the history of Millersville. Fathers brought in their sons, and later husbands brought their wives into the Eastern Star. This continued for generations. Towards the end of the nineteenth century, the Negley family became prominent members of the lodge. Nine Negleys became members, and two of those members became Masters, serving a total of four years. By the mid point of the twentieth century, only two Negleys remained in the membership of Millersville, although others were active in Keystone Lodge. At the turn of the century, the great influx of the Roberts family totally changed the character and history of the lodge. The Roberts were famous as dairy farmers, and owned Roberts Dairy, as well as grazing land for their dairy cattle close to Millersville. Many of their employees also joined the lodge, and on occasion persons wishing to become employees joined the lodge. In later years, Millersville was sometimes known as the "milkman's lodge" by members of other lodges. William Henry Roberts, Sr., and his brother John Thomas Roberts, both joined the lodge. John Thomas Roberts' son, William Henry Roberts, Jr. I married Cora Bell, and they had four sons, all of whom became Masters of Millersville. The four sons were Guy Leroy Roberts, Ralph Virgil Roberts, William Henry Roberts II, and John Benjamin Roberts. William Henry Roberts

REFORMS

1 It is unfortunate that the Roberts family took such a great liking to the name "William Henry Roberts" regardless of their relationship to each other, for such a free use of the name causes many problems for future ages.

II also had a son, William Henry Roberts III.(1) Collectively, the Roberts family produced six members who became Master, and they served for a total of twelve years. By the mid point of the twentieth century, there were fifteen members of the Roberts family who were members of the lodge, and many others who were related by marriage or on the maternal side of the various families.

Up to this point, the leadership of Millersville had been dominated by specific individuals such as Millard II, Corey, and Johnson. Close to the turn of the century, the dominant forces became families, such as the Roberts and Negleys. The Roberts family in particular came to dominate the fortunes of Millersville for almost half of a century. Although they may not have had an exclusive monopoly on leadership positions as others had before them, their numbers and their reputation gave them an extremely powerful position in all of the decisions and activities of the organization. They were a force for reform, and their benevolence, enthusiasm, and love of their lodge compelled the fortunes of Millersville upward to hitherto unimagined heights and prosperity.

The members wrote a completely new set of bylaws for the government of the lodge to coincide with this new era. This third set of bylaws concerns itself almost entirely with administration, duties, and rules of order, and scarcely mentions morality and the conferring of Charges at all, which was practically opposite of the priorities of the first set of bylaws. Dues were lowered to two dollars a year, payable semi-annually, ending twenty-six years of a three dollar per year requirement for dues. Smoking was also banned from the lodge room while the members were officially open for business.(2) The Stewards were charged to take care of all charity cases. Society changed at this point, and the strict guardians of morality slowly faded away. Charges for profane swearing and similar hideous crimes disappeared from history. The filing of Charges gradually became more rare, and normally entailed true crimes as defined by civil society, such as theft. One of the last great moral outrages was directed against Leonard Backley, who divorced his wife and was accused of adultery and being afflicted with a venereal disease. He was suspended for ten years, but rejoined exactly ten years from the date of his trial with no objections.

William Henry Roberts Jr. I became the first Patron and Lydia Good became the first Matron of the newly formed Millersville Order of the Eastern Star. Although many members had belonged to the order as early as the Civil War, a chapter had never been successfully formed at Millersville before. One lady, Sarah Lemon Ellis, had initially been inducted into the Order by Kentucky Past Grand Master Morris and thirty-nine years later joined the first Millersville Chapter of the Order of the Eastern Star. The chapter was allowed to meet regularly in the lodge room, and a great many of the member's wives and daughters joined. The two Orders – the Star and the Lodge, were very closely connected for decades. The ladies of the Star cooked important dinners, helped with projects, and fully supported the lodge in all of its endeavors. For their part, the lodge supplied money, materials, and a long line of Patrons of the Order.

Millersville's finances became more and more firmly established with the growth of membership and stronger administrators. The lodge began to show a profit year after year as the members kept a firm grasp of the intricacies of the fraternity's money flow. There were multiple attempts to lower the Secretary's salary of one and a quarter dollars per meeting. These all failed, but it became a regular attempt at various times to lower the pay he received and improve the lodge's cash position further. Membership in the

2 Smoking was not banned entirely from the temple until Master Jerry B. Collins did so in 1997, almost ninety years later. This enraged a few committed smokers, but was in response to the growing knowledge of the health risks of tobacco. The earlier ban on smoking in open lodge was more in response to decorum than for health reasons. In fact, for years the Lodge purchased cigars for the members to smoke after dinner.

NEW LODGES

lodge passed the one hundred mark ten years into the twentieth century, and showed only three years of declining numbers from that point until the outbreak of the Great Depression.

This was a good era for the Order throughout most of the State of Indiana. Broadripple Lodge was formed, the new Grand Lodge Temple was consecrated, and the brand new lodge in Lawrence, Mystic Circle, U.D., was formed. Millersville did object to the creation of a new lodge so close to Millersville Village, but the Grand Lodge ordered a dispensation to organize regardless. Millersville lost several members to the new lodge at Lawrence, and did have to waive jurisdiction regarding a certain Clarence Martin who joined Mystic Circle as their first Senior Warden and who later went on to become Grand Master of Masons in the State of Indiana.

VII.

OF THE SECOND TEMPLE • OF THE EASTERN STAR • OF JURISDICTION • OF THE GROWTH PRIOR TO THE GREAT DEPRESSION

The serious condition of the building began to be apparent a little over a decade into the twentieth century. Besides the continual problems with the fence and gate, the old building was in serious need for repair. The members originally decided to wire the building for electricity for the first time, but a number pointed out the more pressing need for repairs and renovation. The leadership concurred, and an estimate was obtained regarding repairing the foundation, roof of the shed, chimneys, and painting the interior and exterior. The members were dismayed to find the estimate more than four times the total amount of funds then available in the treasury. At a loss of what to do, Master Steinmeier sent a letter to every member asking how much they would be willing to donate to repair of the old building versus the erection of a new building for the lodge. The members that responded indicated that they would be willing to donate four hundred dollars to repair the old building, but eleven hundred dollars for the erection of a new building.

With this pleasant news, the leadership of the lodge immediately took necessary steps towards the erection of a new building. The first step, taken less than a month later, was to increase the dues to four dollars a year, payable semiannually. Regarding the repairs, the lodge determined only to take the most necessary actions, namely repairing the foundation and the installation of electric lights. No further action was taken for five years while the treasury slowly increased. At that time Master Guy Roberts started to take formal steps such as naming Building Fund Trustees. The fund raisers went to work, and the lodge raised the initiation fee to fifty dollars in order to help. All surplus funds from the lodge went into the new building fund. Within two years, almost half of all money coming to the lodge was deposited in the building fund. The Order of the Eastern Star began to have fund raisers at the Indiana State Fairgrounds, and these ladies performed an invaluable service. They ended up raising almost fifteen percent of the entire amount necessary for the new building and its furnishings. What is even more impressive, their donation was in cash, while a great deal of the money raised by the men at the lodge was in the form of loans and obligations.

While Millersville was aggressively looking towards its future, the Grand Lodge was also examining the future of its subordinate lodges. With this in mind, the Grand Lodge took steps to rectify the age-old problem of jurisdiction. The Grand Secretary announced that in response to the requests of the subordinate lodges, the Grand Lodge had determined that all of the Lodges in Indianapolis and vicinity were granted concurrent jurisdiction with each other. No longer would there be bitter fights and recriminations between lodges regarding who had the right to a specific individual wishing to join a lodge. This also gave the petitioner much more leeway, as he was now able to choose from among neighboring lodges which one he wanted to join. Since time immemorial, the Masonic Lodge had always been a focal point for the community. The lodge building was used for voting, public meetings, and other activities, making the lodge organization intimately connected with those who lived nearby. Likewise, in Masonic terms the lodge owned the right of jurisdiction over all men surrounding it who were, or who wished to be, affiliated with the Order. With the advent of the automobile, the population became much more mobile. The idea of “community” began to change, and

ROBERTS II • FIRST TEMPLE ABANDONED

it gradually became harder and harder to define in regards to a geographic area.(1) As has happened countless times throughout history, when society changed, the Masonic Order changed with it.

During this period of active fund raising, four time Master William Henry Roberts, Jr. I was killed in an automobile accident at the intersection of Thirty-eighth Street and Keystone Avenue. He did not live to see his son, William Henry Roberts II become Master or Grand Master. He also did not live to see his ambition, the second temple, completed. The entire Roberts family was actively involved in all the fund raising activities for the building fund, but the true guiding force was William Henry Roberts II, who was an energetic and inspiring leader. He spearheaded an effort to increase dues to five dollars,(2) and solicitations for donations became a regular occurrence. Roberts II had been born in Indianapolis(3) and had received his Civil Engineering degree at Purdue University. He then worked in South Dakota, Montana, and Minnesota, where he was made a Mason at Ancient Landmarks in St. Paul.(4) There he married Ina May Wilcox, who bore him four children: Dorothy May, Eleanor, Mildred, and William Henry Roberts III. Seven years after he joined the Order he was recalled to Indianapolis in order to run the family dairy business, Wm. H. Roberts & Sons, Inc. He quickly became involved in Millersville as well. His first year at Millersville he was elected Senior Deacon. The next year he was Senior Warden under his brother Ralph Virgil Roberts, and the year after he was Master, less than three full years after he joined Millersville. Under his active guidance, a corporation was formed for the legalities of financing and holding title to the new building a few days before his thirty-third birthday. There were plenty of able men in the line of officers, but during this critical period the lodge selected Roberts II to lead them through two successive years.

Things were now becoming urgent, for the Trustees declared the building unsafe.(5) At the next stated meeting, the lodge met at Mystic Circle and declared that the judgment of the Trustees was sound – they would never again meet in the old lodge building. Many of the members were heartbroken, and the Secretary, Paul Dunn, wrote a moving testimonial of his feelings into the official minute book, recalling all the fellowship they had experienced in that building illuminated by the dim light of flickering candles or smoky lamps. The Grand Master Lee Dinwiddie agreed to allow Millersville to move their charter to the old Washington Township school house just north of the village after a few minor alterations were made to that building. The very next meeting the members received a letter from Cora Roberts, past Matron of the Eastern Star, mother of then-Master Roberts II and husband of deceased past Master Roberts Jr. I. She donated approximately an acre of land to the lodge for the express purpose of erecting their new building. Three days after the writing of the letter by Cora Roberts, the Trustees were authorized to sell the old building for two thousand dollars. The next meeting authorized the Corporation to sell stock to raise the necessary funds. After the lodge raised all the money it could, it borrowed the rest from a banking institution.

While all this frantic business activity was going on, still the lodge did not neglect their ritualistic work. One brother had been raised to the Master Mason degree at the one meeting at Mystic Circle, and twenty more received that degree in Millersville's temporary home in the school house. The school house sat on the land that Cora Roberts had donated to the lodge, and the members could easily watch the quick progress of the temple's construction. It is believed that Roberts II designed the majority of the new

1 In the twenty-first century, "community" has become even more ill-defined. Many members of Millersville lived hundreds of miles away, and several resided on other continents. One Master even served his term from Kokomo.

2 In 1922, the dues and initiation fees were equivalent to \$52 and \$412 in the year 2000.

3 16 July 1891.

4 2 January 1914.

5 The last meeting in the building involved Ora Kirby and John Brennan being passed to the degree of Fellowcraft on 18 October 1924.

SECOND TEMPLE

temple, but the official blueprints were drawn up by the architect John Parrish from Calvin Prather Lodge. The contractor was Ferdinand Smock from Oriental Lodge. A nice proposed plan was rejected as being too small, and the architect basically used the existing plan but simply added to it. The lodge evidently was planning on a quickly growing membership into the future, and built a temple much larger than the needs of the existing number of members. The teams completed their work in an astonishingly short time.(6)

6 The ground was broken 21 March, 1925; the cornerstone was laid 25 May, 1925; and the building was dedicated 26 December 1925.

The cornerstone ceremony had included a large contingent from the Grand Lodge, and the members deposited a copper casket inside the stone on the north-east corner which included various artifacts from the history of the lodge, the Eastern Star chapter, and the area. During the dedication ceremony seven months later, while Ed Jackson, the Governor of the State of Indiana was speaking, the electric lights suddenly went out, plunging the building into darkness. Undeterred, the irrepressible members and guests gleefully navigated their way around the large building by the light of candles and oil burning lamps. Three hours later, the power outage was repaired, and the Eastern Star served three hundred and fifty dinners down in the cafeteria. One of Roberts II's last acts as Master was the formal dedication of the new building. Two days after the members moved into their new building he was replaced by the new Master Colin Vincent Dunbar, Sr. William Henry Roberts II had completed the new building, and then gracefully stepped aside to allow others to assume leadership positions.

With the brand new building the envy of the area and the economic boom of the time, the lodge experienced the most rapid increase in membership in it's history to that time. The year before the new building was completed ended with Millersville having one hundred and sixty four members. Within the next six years before the start of the Great Depression the membership increased to two hundred and six. This was an era of prosperity and optimism with the new temple and with the Order in general. The new Scottish Rite building was constructed downtown in Indianapolis, and many other lodges in the area also built new buildings, but none were as grand as Millersville's. The lodge was extremely active, and was constantly receiving visitors from neighboring lodges and organizations.

Improvements were also made on the new building. Three years after the dedication cement sidewalks were poured, and a telephone was installed a year later. Most of this work was done for free, with the members doing the labor. Various days were designated as cleaning days, and members volunteered their time and cleaning supplies to keep the new building in top condition. The Secretary renounced his salary, and several members volunteered to help him with the more mundane activities of his office. With the gigantic debt load the lodge was now carrying, the members were very careful in controlling their cash flow. Dues were increased to eight dollars per year during the first year in the new building, and the next year they were increased to twelve dollars.(7) Since almost all the dues and initiation income went towards servicing the debt load and paying Grand Lodge dues, the members took advantage of their modern conveniences by having public dances or plays every two weeks. The money gained from these dances or plays went towards the expenses and improvements of the new building, as well as contributing to the debt load.

7 This was equivalent to \$117 in the year 2000.

VIII.

OF THE GREAT DEPRESSION • OF FINANCIAL PROBLEMS • OF HARRY CALLON, JR. • OF ADDITIONAL REFORMS

Only a few years after the members of Millersville moved into their second temple, the speculative bubble in the equity markets burst, and the entire nation was plunged into an economic depression. Many people lost their jobs, their homes, or their farms. Banks failed, and the spirit of optimism so prevalent before turned into bitter pessimism. Petitions to the lodge slowed slightly, and then came to almost a complete stop. In the two years during the middle of the Great Depression, Millersville only brought in seven new members while it lost twenty-nine through death, demits, or failure to pay their dues. The Grand Lodge reported a steady decrease in membership throughout the entire State of Indiana for nine consecutive years.

Millersville faced some very difficult financial problems. They became unable to meet some of their contractual obligations regarding their debt, and the Roberts family once again stepped forward and offered personal loans to the lodge. Guy L. Roberts personally loaned the lodge one thousand dollars, and refused to set a specific date for repayment. Other holders of debt, such as friendly members of the lodge, agreed to forego the required dividend or interest payments, until the past due notes surpassed six thousand dollars. John Benjamin Roberts, the Secretary through the first part of the Great Depression, discovered that in one year the lodge could expect three thousand dollars in income but required over nine thousand dollars to meet its debt obligations, not counting Grand Lodge dues and the regular expenses of upkeeping the new building. Three years later, the check from Millersville for Grand Lodge dues was returned by the bank for nonsufficient funds, and Henry Harm paid them out of his own pocket. The lodge was forced to make difficult decisions, and had to prioritize bills. More and more of the debt remained unpaid, but a great deal of it had been held by members of the lodge who began to renounce their claims, freeing the lodge from obligation to repay. Much of the funds that had begun as a loan turned into a gift.

In the meantime, the building began to experience the never-ending problem of water leaks. Leaks appeared in the dining room, and on one occasion a giant plaster column in the lodge room collapsed and had to be swept up prior to a meeting. Others were knocked down on purpose because of fear that they would fall on top of someone during the middle of a meeting. The Dance Committee supplied almost all of the funds that could be used for these repairs, while many members donated their time and materials as well. Many of the members were very upset at the leaks in the brand-new building, but little, if any, recriminations were placed upon the builders of the temple. Instead the membership was occupied with attempting to repair the leaks and prevent any future problems. These efforts were unsuccessful, however, as the leaks continued to appear semi-regularly every several years.

Since the lodge was the center of the community, and many of its members prominent business leaders, many letters were addressed to Millersville by government officials, churches, or local fraternal organizations asking for help to relieve the area's terrible unemployment. The lodge was invited to meet with various members of the government of Washington Township. Many of the business leaders were under strong pressure to not lay off any of their employees, even though there was no work to be found or money to pay their salaries. There was some fear that the lodge's bank could

fail, and some of the miniscule amount of cash on hand was deposited in other institutions.

After several years of struggling under these circumstances, the lodge was forced to refinance their debt. Fully one-third of the prior debt was written off by members who turned their loans into donations. Others could not afford to do so because of their personal financial problems. Still other debt was held by banks or financing corporations, and these institutions were not willing to forgive the debt as many of the friendly individual members were happy to do. The debt repayment was scheduled to be paid off beginning in five years and ending in twenty. With this refinancing finally complete, the lodge was greatly relieved from its pressing and immediate financial burden.

With the new building complete, and the deaths of so many of the first members of the lodge, many of the men became interested in the history of Millersville. A large fire-proof safe was obtained to store the minutes and records of the lodge. This was used for thirty years, until the amount of material became too great to be stored in the safe and a new one acquired. Jack Wiseman, among others, painstakingly sorted through hundreds of documents that had been placed in the secretary's old roll-top desk.⁽¹⁾ Files for every man who had ever been a member of Millersville were created. Robert Smelser spent six years in acquiring photographs of all of the lodge's past Masters to be displayed. Smelser spent uncounted hours contacting family members and organizations attempting to track down these portraits. It seems incredible that he succeeded, and the lodge was profoundly grateful. From this point forward, each new Master had his portrait photograph taken, but some of the photographs for earlier Masters show them decades after their term had expired. For future ages, the lodge began to have pictures taken of all of the current members. This continued for many years, until the cost became prohibitive and the leaders despaired of convincing many members to take the necessary time to travel to a studio to have their portrait taken.

The lodge approved its fourth set of bylaws that were very similar to the previous set of internal regulations. The most notable change was the discarding of the long-standing custom of having the Stated Meeting based upon the full moon. For the future, the Stated Meeting would be the first Saturday of every month. The position of Senior Deacon was made an elected position, and the procedure for non-payment of dues was firmly entrenched. These bylaws are basically the same set that existed to the turn of the twenty-first century. Most changes since that time were made in response to changes in Grand Lodge regulations. From this time forward, control from the Grand Lodge became more centralized, and many lodges were required to change their bylaws in order to remain compliant with new regulations.

The economic situation of the area slowly stabilized, and Millersville started to show an increase in membership in some years again, however slightly. The constant and expensive repair of water damage was covered by the biweekly dances and plays. Harry Callon, Jr. was the chairman of this Dance / Maintenance Committee, and gave detailed reports regarding the dances held, the money received, and the repairs made.

A year before the start of World War II, Harry Callon, Jr. was late in submitting his report. The Master, Jack "Homer" Wiseman, thought little of it and graciously gave Callon more time to submit the report. The months went by, and the Master began to be more firm, sending Callon official letters demanding the report. Callon, who previously had been a constant figure at the lodge, began to miss meetings. The Dance /

¹ Jack Wiseman must have spent hundreds of hours of work to get all these documents into a coherent order. Without his work, no comprehensive history of Millersville could have been written. In fact, he could literally be claimed to be the prime investigator for this work.

CALLON SUSPENDED FOR EMBEZZLEMENT

Maintenance Committee was criticized for allowing public dances to be held in the building, and Callon resigned in protest. He was replaced on the Dance / Maintenance Committee that he had previously led. An audit found that no deposits or withdrawals had been made on the Dance / Maintenance account for several years. Even with the damning evidence of a misappropriation of funds, the lodge still did not act. It is possible that the majority of the membership was unaware of Callon's actions, and the dark hints were only shared among the leadership of the lodge. Callon was a well-loved figure, and he had contributed greatly to Millersville throughout the years. It is conceivable that Wiseman had spoken to Callon and was maintaining the hope that Callon would be able to submit his report and replace the missing money. However, he never had the opportunity. In the autumn of the next year, Charges of unmasonic conduct were suddenly filed against Callon by Cecil Cain. However, the Charges were not in regard to the Lodge's missing money, but were instead the result of a private business transaction. Callon, a plumber by trade, had done work for a family member of Cain, accepted payment, but had not paid for the materials he used. The supplier of the materials had filed a lien against the Cain house. The stunned members of the lodge refused to accept the charges by a vote of six to ten. The next month, the same Charges were again filed, and the Master, realizing the seriousness of the situation, accepted the Charges without vote, and set a date for the trial. The Junior Grand Warden, Lee Whitehall, presided. In a last desperate attempt to save himself and his Masonic career, Callon had paid his debt to release the lien, but the lodge refused to dismiss the charges by a vote of twenty to seven. After the lengthy trial, Callon was found guilty by a vote of nineteen to seven. The lodge refused to expel him, but instead suspended him indefinitely by a vote of seventeen to ten.

With the suspension of Harry Callon, Jr., a bizarre fit of retribution seemed to possess some of the membership of the lodge. Callon had been Master several years prior, but his picture was taken from the wall of Masters and destroyed. His name was struck from the list of past Masters, and ignorant future ages were left to look in befuddlement at a list of past Masters, with a large blank space for the year Callon had been leader of the lodge. His official file was decorated with bright red ink, so that anyone glancing into the file cabinet would find his eye drawn to the records of this betrayer. Much as ancient usurpers of thrones were liable to destroy all artifacts relating to their predecessor, Callon's name, likeness, and memory was removed from sight. The only thing lacking was burning Callon in effigy or a public lynching by men in masks. Many of the members felt pity instead of hate for the disgraced past Master. The time of the Great Depression was serious and long-lasting, and Callon had little work to do as a plumber. He refused to fire his employee, and he was laboring under extremely difficult circumstances. Callon had greatly contributed to the upkeep of the lodge for many years, and it is believed that he was too proud to tell the lodge his true financial situation. In this extremity, he fell to misappropriating the funds that were in his control, a serious breach of trust and a Masonic offense, but he was never Charged for the wrong he had done to the lodge; instead his business actions cost him his Masonic career and future. It took sixty-three years and the deaths of many of his most rabid detractors before Millersville finally replaced his photograph on the wall of past Masters and replaced his name in the official list of past leaders of the lodge.

IX.

OF THE GREAT GROWTH • OF THE WORLD WAR II • OF PATRIOTISM • OF COMMUNISM •
OF WILLIAM HENRY ROBERTS II

The first year of World War II, the year in which the Soviet Union invaded Finland, Germany invaded Poland, Japan invaded China, but these United States were uninvolved, saw the beginning of the Order's unprecedented and unimaginable growth. This was not confined to Millersville, as lodges across the State saw a sudden and sharp increase in membership. Economic conditions had finally started to noticeably improve with President Roosevelt's preparation for a war in which he was hesitant to join, and many people were finally financially able to pay the very steep costs of initiation. With the outbreak of the Second World War, a sharp resurgence in patriotism contributed to the popularity of the Masonic Order. The second year of the War saw over thirty members join Millersville, shattering a long standing record. The very next year saw that amount double to sixty new members, and the year after saw over ninety join the lodge. After the end of the war, the returning servicemen contributed to an even larger influx of members. The lodge put into place an efficient method of investigations, mentoring, and ritual work. The tradition of Tuesday meetings had been in place for some time, but with the great influx in work the lodge often met on other nights. Millersville continued to be a center for activity for the entire family. Robert Smelser developed a long-standing tradition of raising Master Masons on Easter Saturday. This was extremely popular, with sometimes over one hundred members and visitors present. The youth organizations, Job's Daughters and DeMolay, were also extremely active. York Rite bodies were chartered, and they thrived for a time before merging with the York Rite bodies at Mystic Circle Lodge.

Visitations with other lodges and organizations became traditional. The Sariah Council Princes of Jerusalem of the Scottish Rite visited annually to confer a Master Mason degree. This annual visitation lasted over thirty years. Millersville visited lodges in Illinois, Kentucky, and Ohio, not to mention lodges in Indiana, and were visited in turn by them. Social activities also increased. Millersville started golf outings, bowling leagues, and began a yearly trek to Cincinnati to watch the Reds baseball franchise play.⁽¹⁾ The annual Widow's Dinners and Valentine's Day Dances were two of the traditions left over from the days of the Great Depression, when such activities were extremely common.

The huge increase in membership helped the lodge financially. Millersville started to show a profit year after year, even though almost a half of all its income continued to service and retire the debt it had incurred to build the new temple. With the influx of cash, it was able to replace the front doors, repaint the Lodge hall, hire a Temple Superintendent, replace the wooden floor of the cafeteria, replace the exterior steps, and build a desk solely for the purpose of housing the attendance register. When a rash of burglaries damaged the building, the lodge hired a night watchman, J. Edward Colwell, who was paid one and a half dollars per night to guard the lodge. With their new-found prosperity, the lodge was able to purchase new curtains to replace those that had been stolen. The lounge was redecorated after one particular burglary, and Grace Roberts, wife of John Benjamin Roberts, crowned the redecorated room with a painting of the old Winpenny mill that she had created and donated to the lodge.⁽²⁾

Although these were wartime years, the members of the lodge were consumed with a sense of optimism. The "Millersville Quartet" of Arthur M. Roberts, Ray H.

1 This finally ceased with the baseball strike of 1994. It was replaced by the more humble trip to Victory Field in Indianapolis.

2 It is believed that she copied an earlier painting of the mill that decorated the office of a prominent banker of the area.

Guthrie, Arnold T. Miller, and Ellsworth R. Smith played music at dinners and Eastern Star functions. The optimistic emotions poured over into the activities of the lodge, and the meetings were punctuated by light-hearted jokes and fun. Ray H. Guthrie and Guy L. Roberts presented fake bills as jokes to the Secretary, who diligently brought up the bills in Stated Meetings, much to the enjoyment of the members. However, this spirit did have its limits, as several brothers realized after being reprimanded for giving candidates metal objects to hide on their persons prior to their Entered Apprentice degrees.⁽³⁾ Although these jokes were not common, over the decades an occasional prank helped to lighten the normally formal and stuffy meetings. During one Installation of Officers ceremony, the eloquent Thomas B. Williams, Jr. was discomfited to discover that his chair of office had been decorated with feminine doilies.

During the War, the Grand Lodges in various States developed a very efficient method of conferring degrees upon servicemen who were constantly being moved about the nation. Millersville was very active in this regard, conferring many degrees upon men stationed or on leave in Indianapolis. A War Service Committee was formed to help members in the armed services and their families. Various members also bought War Bonds in the name of Millersville and donated them to the lodge. Frederic Wetherbee created a wooden plaque with the names of all members of the lodge who were serving the nation. Every meeting involved a prayer for the nation and the men serving it, and the Secretary diligently reported on all the members who were in the armed forces. It was a time of intense patriotism and sacrifice. The lodge stoically noted that wartime shortages prevented the purchase of new officer jewels or leather aprons. The members happily made use cloth aprons instead, and simply repaired the old officer emblems.⁽⁴⁾ Millersville did not rest with the end of the War, but instead created a War Service Honor Roll, War Rehabilitation Fund, and attempted to determine how it could best help returning servicemen.

Three years after the end of World War II, Walter L. Heinrichs, a thirty-year Mason, transferred his membership to Millersville. This hardly deserves much attention but for the tragic and sudden death of this one man. Seven months after Heinrichs transferred his membership, he was attending a meeting of the Order of the Eastern Star exactly one week before Christmas. During the meeting, Heinrichs suddenly had a heart attack and died in the Temple. This sad occurrence dampened the holiday cheer that year, and seems to be the only death ever to occur on any premises owned or rented by the lodge.

In the beginning of the Red Scare, the fear of Communist aggression and subversion, the Grand Lodge made a rare and unprecedented foray into the sphere of politics. Hitherto, the Order in Indiana had never involved itself as an organization in politics or issued any opinions regarding any political question, much less foreign policy. Disregarding this long-standing tradition, the Grand Lodge of Indiana changed its formal Declaration of Principals to declare that it abhorred any form of government which owned the means of production. Almost as an apology, the Grand Lodge explained that this action was taken because Communism was repugnant to the dignity of individuals, destructive to basic human rights, and inimical to the faith in monotheism. Without a blush, the Declaration of Principles continued on to state that Masonry forbade interference in politics or even the discussion of politics within a lodge.

3 This particular joke seems to occur about once a generation. These pranksters seem to forget that the degree work is for the candidate, and the candidate alone, and not for the amusement of the members. It is hoped that they could enjoy the beautiful degree work without disrupting the candidate's learning experience.

4 One such jewel, repaired with fishing tackle, was later placed on display in the Museum.

ROBERTS II IN THE GRAND LODGE

On the whole, however, the Order in these United States had succeeded in keeping itself unsullied by politics. During the Revolutionary War, members of the Order on both sides were civil to each other, and the lodges themselves refused to become involved. The various Grand Lodges had refused to become involved in the Civil War, and no hatred was expressed for German members of the Order during the two World Wars. It is extremely difficult to promote patriotism as an organization as well as to pledge not to interfere in politics. Other Grand Lodges in Europe were stained with political action over the centuries, especially the lodges in Italy which had been involved in activities to weaken the Vatican's control of land and political instruments. In the New World, at least, this stain has been mostly avoided.

Paradoxically, the prime proponent of the anti-Communist declaration was Millersville's most honored member, William Henry Roberts II. Roberts II had first been a part of the Grand Lodge when he was Master of Millersville during the building of the second temple, but he took a break from Grand Lodge activities for over a decade. During this time, he became Thrice Potent Master of the Lodge of Perfection in the Scottish Rite. In the third year of the Second World War he returned to the Grand Lodge by his appointment as Junior Grand Deacon by the newly elected Grand Master Lee Whitehall.⁽⁵⁾ That same year he was honored by being named the Grand Representative of the Grand Lodge of Idaho.

The next year Roberts II was named Senior Grand Deacon and appointed to the important Committee on Jurisprudence. On this committee, William Henry Roberts II dealt with such issues as dues requirements in subordinate lodge bylaws, the remission of the dues of those that were in the armed forces, and Masonic libraries. The next year, as Junior Grand Warden, he was again named to the Committee on Jurisprudence as well as the Ritual Committee. As a member of the Committee on Jurisprudence, Roberts II helped create new language for the General Regulations regarding Masonic Education. From the Ritual Committee, he proposed procedures for the use of instruction rituals. These same procedures remained unchanged into the twenty-first century.

Roberts II was Senior Grand Warden the year after the Second World War ended. At Grand Lodge, the Grand Master made use of his great speaking voice to have him read the roster of all the Masons of Indiana who were killed during the war. William Henry Roberts II was placed on the Committees of Charters and Dispensations, Ways and Means, Revision of General Regulations, and the Grand Lodge Memorial Service. He was extremely busy this year in these important duties. One of his accomplishments during this term as Senior Grand Warden includes admitting Cumberland Lodge into the jurisdiction of Indianapolis lodges. Roberts II evidently spoke extemporaneously upon his election to the position of Grand Master, as his acceptance speech is not quoted in Grand Lodge archives. However, it does record that he said "we need to make Masons rather than merely additions to our numbers."

William Henry Roberts II was extremely active during his term as Grand Master. He visited seventy-six lodges, including three trips to Millersville Lodge and one trip to Millersville's Order of the Eastern Star. He also found time to visit the Grand Lodges of Wisconsin, Ontario, Illinois, Kentucky, Maryland, Tennessee, Virginia, and New Jersey. He believed that this time of great growth was a time for consolidation rather than expansion, and in this spirit Roberts II granted a dispensation to only one new lodge, South Gate in Fort Wayne. He raised the per capita tax on members from forty cents to

5 1943 – Junior Grand Deacon, Grand Representative of Grand Lodge of Idaho; 1944 – Senior Grand Deacon, Committee on Jurisprudence; 1945 – Junior Grand Warden, Committees on Jurisprudence, Ritual; 1946 – Senior Grand Warden, Committees on Charters & Dispensations, Ways & Means, Revision of General Regulations, Memorial Service; 1947 – Deputy Grand Master; 1948 – Grand Master.

sixty cents, and started the one dollar tax on every man raised to be sent to the George Washington Masonic Memorial. In fact, he was the initiator of many programs and procedures that survived into the twenty-first century. Some of these include the ability to confer a degree upon five candidates at a time, giving a Monitor book to every newly raised Mason, allowing the Eastern Star charters to hang in the lodge room at all times, and allowing the youth organizations to meet in the lodge room. He also dealt with administrative duties, such as a record-keeping system for every man who had ever been a Mason in Indiana and the problem of nonconformity of regulations in subordinate lodges regarding dues payment. Roberts II was also the Grand Master who appointed the legendary Dwight L. Smith as Grand Secretary after the resignation of the twenty-seven term Grand Secretary William H. Swintz.

It is unfortunate that William Henry Roberts II was also the man who initially proposed the foray into international politics, namely the anti-Communist resolution that found its way into the Declaration of Principles. However, he was a product of his time, and future ages must remember the universal fear and hatred expressed towards a system that threatened to destroy the very fabric of Western Society. When a choice is made regarding survival versus principle, it is hard to strongly censure the choice of survival.

Joining Roberts II in the Grand Lodge were Guy L. Roberts as Grand Marshal, Lenis N. Firestine as Grand Lecturer, and Arthur H. Abplanalp as Grand Chaplain. Besides William J. Millard II, who had become Deputy Grand Master, these were the only members of Millersville to attain Grand Lodge officer status.⁽⁶⁾ After his terms as Master of Millersville, Roberts II had been active in leadership positions in every conceivable Masonic organization, from the York Rite to the Scottish Rite to the Order of the Eastern Star. Roberts II took on a mythical status by members of the lodge, and older members would delight in the shock and awe expressed by the younger men when Roberts II visited his old lodge. On one occasion, he had been invited to preside from the chair of Master. He called the Senior Deacon to him and sent him outside the lodge room to discover the score of the Purdue University football game, which delighted all the members present. As various individuals worked their way through line to be Master of Millersville, many followed Roberts II into the Scottish Rite line of officers. This tradition lasted for decades and became common. The honorary title of Thirty-third degree of Masonry bestowed by the Scottish Rite, first gained by William Henry Roberts II, came to be bestowed on dozens of Millersville members who had went on to become active leaders at the Scottish Rite Cathedral.

6 Various Grand Lodge officers were made honorary members, however.

After the end of the War, Millersville continued its prosperity. Additional land was obtained from the Roberts family in order to have a place to park automobiles. Hitherto, automobiles had been placed on the side of the streets, which was a dangerous operation as the streets became busier. Funds were raised for an organ, which lasted fifty years until it was replaced in the last year of the millennium. A couple of years after the end of the War, the lodge finally repaid the last of its debt obligations. It had taken over two decades, but Millersville finally owned its Temple, and was completely free of debt. With the sobering experience of the Great Depression firmly entrenched in the collective memory of the lodge, the members took advantage of the economic prosperity to pay off the debt much more quickly than had been scheduled.

Not only were the members engaged in social activities and fun, but they were also intensely interested in Masonry itself – its laws and rules, history, symbolism, and

“THE GOLDEN AGE”

teachings and lectures. Every Stated Meeting included a short talk on Masonic law. Strict perfection was required during the rituals, and Millersville upheld its reputation as a lodge where the ritual work was exemplary. There was such a demand for Masonic education that the members decided to hold a school. This large-scale operation included a six-week course with guest speakers. Forty-four members signed up to hear lectures and discussions regarding Modern Masonry, The Ancient Landmarks, Anderson’s Constitutions, Masonry in the French Revolution, Masonry in the American Revolution, and The Philosophy of Masonry. Although this phrase has been used so often as to degrade it to the status of cliché, it would not be inappropriate in the least to term the two decades after the end of World War II the “Golden Age” of Millersville Lodge. There had never been better times than this period in the history of the lodge, and there has never been better times since.

The Centennial Celebration for Millersville was such a gigantic affair that the lodge itself was incapable of holding all of the members and guests. The Scottish Rite Cathedral was used instead, and that giant cafeteria was itself filled to overflowing. Most of the members of Millersville brought their families, hundreds of guests from other lodges appeared, and the Grand Lodge itself came to the celebrations in force. It was a magnificent celebration and ceremony. Photographs from the event amaze viewers from the twenty-first century who have never seen the cafeteria filled to such an extent for any event, much less the celebration of a single lodge.

The membership record of Millersville was reached at one thousand three hundred and fifty nine members during Thomas B. Williams, Jr. term as Master. Since that time, membership has declined. Grand Lodge statistics show that overall membership in the State of Indiana had begun to decline almost a decade prior to Tom William’s term, but Millersville had continued to grow while the rest of the State had already begun the long, slow half-century decline.

X.

OF THE LONG DECLINE • OF LEWIS STEWART • OF IMPROVEMENTS TO THE TEMPLE • OF GRAND LODGE REFORMS

Almost two decades before the turn of the millennium, William Henry Roberts II died. By this time, the quaint custom of a resolution regarding the deceased had ceased to be followed. However, Millersville did cause his eulogy as spoken by Oxie Pruett, and his obituary as it appeared in the Indiana Freemason to be inserted into the official records of the lodge. If anyone in the twentieth century had deserved an eloquent resolution, it was William Henry Roberts II, popularly known as “W Henry.” He was Millersville’s only Grand Master, and had so many awards bestowed upon him that they are literally uncounted. After his term as Grand Master, he had presided as President of a council of the nation’s Grand Masters and Past Grand Masters, leaving Millersville to slyly refer to him as the highest authority figure among Masons in these United States. He had been active in various Grand Lodge programs and committees, notably at the Masonic Home in Franklin. The Grand Lodge created a special one-of-a-kind award, The Master Builder Award, to confer upon him. He had been extremely active in the community, being a member of the Washington Township Advisory Board, Kiwanis, the Indianapolis Redevelopment Commission, Tabernacle Presbyterian Church, Columbia Club, Indianapolis Athletic Club, Highland Golf and Country Club, Broadripple post of the American Legion, Triangle Fraternity at Purdue, and the General Alumni Association at Purdue. Regarding Millersville alone, without him it is doubtful if the new temple could have been built, and if it had been, it would have been much different. His fame and reputation during and after his term of office as Grand Master was shared with Millersville, which reaped many benefits from his association. Along with William J. Millard II, the Founder of the Lodge, and Samuel Cory, the Father of His Lodge, William Henry Roberts II is esteemed and honored as one of the few irreplaceable members of Millersville. Exactly two decades after his death, Master Neal Thomsen created a special Wall of Honor for him, to be the first item visitors see when they enter the building.

The death of William Henry Roberts II marked another turning point for the lodge at Millersville. The number of members had stabilized at approximately thirteen hundred, and then began a noticeable steady and quickening decrease. The hundreds of members who had joined during and following World War II began to die, and the new members were not of a sufficient quantity to replace them. Funerals began to be much more common than initiations. With an aging population of members, the lodge finally agreed with Ted Uberta’s annual motion to construct an elevator in order to make it easier for invalid members to come to lodge. The average age of the members gradually increased until it reached seventy-two by the turn of the millennium. Non-dues paying Fifty Year members became a larger and larger percentage of the membership. With dues income decreasing, the lodge started to show large and consistent deficits. Luckily, several wealthy members bequeathed large amounts of money to Millersville, or else the financial situation would have become dire. Various fund raisers were started, such as the monthly breakfast and the annual fish fry. Unfortunately, the large amount of money the lodge received as a result of bequests tended to give the members a false sense of security, and expenses were not regulated or closely monitored in some years.

The death of Roberts II was also a signal for a change in leadership. The Roberts family had either openly or discretely controlled the fortunes of Millersville for almost

STEWART EMBEZZLEMENT

half a century, but with time the Roberts and Negley families became less and less influential. The long line of men that came to replace them had been trained by these titans of masonry, and these new leaders worked hard to live up to the sterling reputation that Millersville had achieved under the leadership of the dominant families.

Millersville continued to be honored for special occasions. St. Pius X Knights of Columbus had a joint banquet with Millersville at the temple.¹ This first meeting between the Catholic fraternity and the mostly Protestant fraternity was an exciting affair for those attending. Grand Lodge officers came to the banquet, and the speeches indicated a hope that the age-old rift could be bridged. Unfortunately, several years later Pope John Paul II reiterated the Vatican's ban on Catholics joining the Order of Freemasonry, and this happy episode has gone down in history as a futile effort.

1 The banquet occurred in 1972, and the Papal ban was reiterated about a decade later.

Three and a half decades after the suspension of Harry Callon, Jr. for his questionable business practices, the lodge was faced with its second major breach of trust against it. The annual audit revealed that the Treasurer and past Master Lewis S. Stewart had stolen over fifteen thousand six hundred dollars and then covered up the evidence of his crime by destroying bank statements and the counter checks. Charges were immediately filed, and the Treasurer resigned the same day. William Richter found himself presiding over a trial a scant couple of weeks after he had been installed as Master. The disgraced former Treasurer pled guilty at his trial and promised to make full restitution. He informed the lodge that he was driven to this extremity by the long illness, death, and funeral expenses of his mother. His former partner in the administration of the lodge, Secretary "Homer" Wiseman, was noncommittal but mentioned that perhaps a penalty of less than expulsion was in order. The lodge, however, was not as forgiving as Wiseman. By a close vote of sixteen to fifteen, the membership voted to expel Stewart from the Order. Much as the former case of Harry Callon, Jr., Stewart had been desperate but not greedy. Over time, he made a full repayment to the lodge. During the next several years, he would occasionally submit a petition to rejoin the Order that he loved and had served for many years, but his petition was rejected each time by a single black cube. At least one member found forgiveness impossible in regards to a breach of trust by a person in authority.

After this occasion of embezzlement, there was no fit of retribution directed against Stewart as had previously befallen Harry Callon, Jr. However, it is interesting to compare the punishments for the two. Stewart was expelled, while Callon had received the nominally more lenient punishment of suspension. Stewart made full restitution, while Callon did not. Stewart was not purged from the collective memory, while Callon had been. Safeguards were put into place after Stewart, but it appears there was no effort taken after Callon's trial to make sure such an embezzlement did not happen again. Regardless of official punishments, instead of focusing on revenge the membership took a much more positive and proactive stance to attempt to place safeguards on the lodge's assets. Two signatures were required on every check to minimize the chance of financial malfeasance. The Treasurer was required to forward all bank statements to the Secretary within seven days of reconciliation with the bank to allow the Secretary to double check the accuracy of the reporting to the lodge. This was hoped to allow a quicker method to discover any potential misappropriation of funds instead of waiting for the annual audit of financial records.

TEMPLE REMODELS • INDIVIDUALS

This period of time has been referred to as a decline because of the decline in members and the decline in overall interest in the fraternity by society, but these years continued to include positive improvements to Millersville. The temple was remodeled, changed, improved, and repaired, especially throughout the final two decades of the twentieth century.(2) A large portion of these upgrades received valuable financial help from the Order of the Eastern Star chapter, and some upgrades were entirely financed by the ladies. The Secretary's office was moved from what is now referred to as the Master's Room to a newly built office in the corner of the old DeMolay room upstairs, giving more room for socializing members and more peace and quiet for the administrators. The old DeMolay room itself, long unused after the death of Millersville's chapter for the boys organization, was changed into a museum. Pictures lined the walls, and glass cases were filled with artifacts from the long history of the Order in Millersville. A large conference table was donated to the lodge and located in the museum. The series of bookshelves in the sitting room fondly referred to as the "library" were moved to a room on the third floor, and Millersville finally received a room solely devoted to its collection of books on Masonry and other subjects.(3) A hospital room was created, filled with canes, walkers, a hospital bed, and other items necessary for the lodge's aging population. Ten new tables and two hundred new chairs for the cafeteria were purchased. New furnaces and air conditioners were installed, making the building much more comfortable regardless of the inclemency of the weather. New windows replaced the ancient originals, and the age-old problem of repairing water damage continued. At the insistence of the insurance company, the lodge created a fire escape from the third floor and installed a fire exit from the lodge room. A remodeling program cut a new door in the third floor, and the bathroom on that top floor was remodeled. A large sign was installed outside to allow the lodge to inform the neighborhood of upcoming activities. The responsibility of changing the message on the sign was delegated to the Senior Warden, and the poor man was often teased when the weather was particularly nasty and the sign needed to be changed.

Much of this work on the building was done by some of the faithful men who had joined in the great boom after the end of World War II. Frank Albertson, Millersville's only member to have reached his seventy-fifth anniversary as a Mason, personally moved the books to the third floor and created the library. Robert Turner, the perennial Tyler, created beautiful leather work to decorate the lodge.(4) Members cherished the leather name tags he created for them, and the building was enhanced by leather illustrations, clocks, apron holders, key chains, and even light-switch plates. Roy Rippey and John Wilkerson donated their time in upkeep and improving the landscaping. Benjamin H. Bossert, Jack "Homer" Wiseman, and Floyd Couers served for decades in the Secretary position. "Homer" Wiseman was even pulled out of retirement during Raymond Galloway's term as Master to serve as an emergency Secretary. The gruff old man complained about the hideous invention of the computer, and proceeded to create and send out all of that year's dues statements in record time by the aid of a manual typewriter as ancient as himself. William Walther later served as Secretary and Organist, and he was much loved and admired by the younger members coming up through the line of officers. His memory was legendary, and new officers were often shocked after a ceremony when Walther informed them of the specific words they had missed. When he passed away, his family planted a tree in the front yard of the building

2 Some dates of major improvements are as follows: 1971 – air conditioning in Lodge room, Tyler's room, and Preparation room, fire escapes added; 1984 – city water; 1985 – Lodge furniture reupholstered; 1988 – new cabinets on south wall of kitchen; 1990 – new elevator and library on third floor; 1991 – new carpeting and furniture in lounge; 1997 – new front door and stained glass window; 2003 - Roberts display; 2004 - Museum.

3 The Library also included a hidden joke. Curious members who happened to pull down a book titled "Kentucky History" were delighted to find it a secret box containing an empty bottle of Kentucky whisky from Dr. Frank Albertson.

4 Bob Turner was famous as being the only man ever to challenge a visiting Grand Master. Turner, ever faithful to his trust, had never sat in lodge with this particular Grand Master before and had to be sure that he was a Mason in good standing.

DECLINING MEMBERSHIP • SOCIETAL CHANGES

as a memorial. This was a unique memorial for a unique man, and no other member of Millersville has been honored as such. Ted Uberta was a loved figure as well, and he always received a vote or two during elections. When his name was announced during any meeting, it became tradition for the membership to shout out “Ted Who?”

The lodge continued with its tradition of exemplary ritual work, originally set by William J. Millard II over a century earlier. By the end of the twentieth century William Richter was universally acknowledged as the best ritualist, but others such as Thomas B. Williams, Jr., Arthur H. Roberts, and Mark Price were honored as well. However, as fewer young men came into the lodge, it became more and more difficult to find good ritualists. As Millersville struggled to uphold the ancient tradition of perfect ritual work, the Grand Lodge responded to the challenge by making one lecture, the mammoth Middle Chamber of the Fellow Craft Degree, much shorter in another of their “temporary” changes that has all the appearances of becoming permanent.

As more and more of the members died, and fewer and fewer new members joined, Millersville expanded the “dark” time to July as well as August. During this period, no called meetings and few events were held. The lodge continued to meet on every Tuesday, and the bylaws were changed to put Stated Meetings on the first Tuesday of every month. Previously, the members had so many candidates that they used every Tuesday, as well as many other days, to initiate, pass, and raise these men. As the twentieth century drew on, they found that all necessary Called and Stated Meetings could be held on Tuesdays alone, and these for only ten months of the year.

Although Millersville was hurt by the declining membership and waning popularity of Masonry, it was not as damaged as some lodges. Many lodges began to merge in order to survive, and some had to surrender their charters. Some were under terrible financial strains by the turn of the millennium and were forced to sell their buildings, like North Park, or part of their land, like Southport. Millersville, being stronger than most neighboring lodges, received some benefit from cannibalizing other lodges. Many members, wishing to be affiliated with an active lodge, changed their membership to Millersville. Mystic Circle’s York Rite chapters, which had once swallowed up Millersville’s, returned to Millersville and brought some members with it. Millersville’s Order of the Eastern Star merged with the Nettie Ransford Chapter, and the combined membership met at Millersville’s temple.(5)

Along with the slow, gradual change of the membership there came a change in society as well. Vast building projects created residential areas surrounding the temple. Indianapolis grew up to swallow the little settlement of Millersville, and now the name of that town only exists in the name of the lodge and the name of a street.(6) The two little streets that once contained the entire town became a barely noticed intersection between commercial and residential areas. New roads obliterated old landmarks, and new bridges forced the old pathways to change dramatically from their century-old locations. Paradoxically, with Millersville part of a growing residential community, it also turned into less of a community center. The ladies of the Eastern Star and the men of the Masonic Lodge became more and more estranged.

Although the secrets of the Craft were long available in published form, these books were rare and difficult to come by. In the last decade of the twentieth century, the advent of the internet created hitherto unimagined avenues of information gathering. The secrets of the Order were soon available on the internet, and any individual who

5 November 9,
1994.

6 As Indianapolis grew, it managed to obtain the National Football League’s Colts franchise from Baltimore. In 1984, the members were delighted to have prospective Colts cheerleaders accidentally mistake the Lodge for Colts headquarters. Unfortunately, the author was not present.

desired to learn the rituals or secret words, signs, or steps were able to quickly and efficiently find them. This became noticeable when one young man, an immigrant from Yemen, joined Millersville and surprised the membership by apparently previously knowing the obligations but also being very violently and fearfully surprised by the second section of the Third Degree. This strange contradiction bothered the membership, and they were able to express that befuddlement by refusing to readmit the young man after he had been suspended for non-payment of dues.

The internet was also a forum for bizarre conspiracy theories. Masonry was alleged to be everything from the killer of John F. Kennedy to the controller of large multinational corporations and organizations. Although such conspiracy theories were by no means new, mass media allowed them to be repeated before a large population. Several motion pictures, such as *From Hell* and *National Treasure*, were produced that played on these conspiracy theories. In response to this ongoing pressure, the Grand Lodge began changing some of the stronger language in the obligations regarding the penalties of each degree. Although the penalties themselves were not changed, the wording regarding the application of those penalties was changed on several occasions throughout the twentieth century. "...[B]inding myself to no less penalty than that of..." was changed to "...the traditional penalty of..." Later this was changed to "...the symbolic penalty of..." This progressive softening of the wording of the obligations was believed to remove some of the reasons for complaint by the profane public.

In response to the negative publicity on the internet, the Grand Lodge of Indiana created their own internet site. The advent of email made communications with the Grand Lodge much easier, and it also facilitated communications among members at Millersville. James Guffey created an email forum for the lodge, and J. David Shinn created a wonderful website that was filled with information, calendars, newsletters, and pictures. The growing electronic community replaced, in some manners, the age-old community the temple itself created.

The Grand Lodge finally granted fraternal recognition to the Prince Hall Grand Lodge of Indiana three years before the turn of the millennium. The Prince Hall lodges were descended from a man named Prince Hall who received his authority to form a lodge from the Grand Lodge of England back during colonial times. The vast majority of the membership of these lodges was composed of African Americans. The Grand Lodge of Indiana had specifically stated in the nineteenth century that black men were welcome to join the Order, but society kept white and black members almost completely segregated. The "white" Grand Lodges had long refused to recognize any Prince Hall Grand Lodge for various technical reasons, and perhaps for racist reasons, but the wall between the two slowly began to crumble. A few brave Grand Lodges began to recognize Prince Hall Grand Lodges as true members of the Order as early as the turn of the nineteenth to twentieth centuries, but the majority of Grand Lodges were slow to act. Throughout the twentieth century, the number of Grand Lodges recognizing the Prince Hall Grand Lodges steadily grew, finally even including a Grand Lodge from a Confederate State. When the Indiana Grand Lodge officially recognized the Prince Hall Grand Lodge of Indiana, there was no racist backlash. Instead, many white members of the Order were delighted to finally be able to visit and masonically converse with their African American brothers. Invitations to visit from the Prince Hall lodges were eagerly accepted. Millersville was asked to visit Prince Hall lodges on multiple occasions, and in

SESQUICENTENNIAL • MEMORIZATION REQUIREMENTS

turn Millersville invited a Prince Hall lodge to visit at the turn of the millennium. Unfortunately, the invitation was not accepted. The Prince Hall Grand Lodge of Indiana, conscious of its own long independent history, was and is understandably worried about being swallowed up the larger, wealthier, and more prominent white Grand Lodge of Indiana. It remains to be seen how the existence of two separate and equal Grand Lodges in one geographical area will continue. The segregation continues into the twenty-first century, but the lines are noticeably blurring. Visitations continue irregularly, and some lodges have admitted black members as some Prince Hall lodges have admitted white members. The two Grand Lodges are proceeding very slowly, with many unanswered questions remaining, such as the possibility of dual membership in lodges under the jurisdiction of each Grand Lodge. Each Grand Lodge jealously guarded the right to approve or disapprove visitations between the two branches of subordinate lodges. Broadripple Lodge in particular has been a leader in fraternal relations with the Prince Hall Lodges, and has had many charitable, social, and ritualistic events with the Prince Hall Masons.

The Sesquicentennial Celebration of Millersville Lodge was performed much more humbly than the Centennial Celebration had been. The Grand Lodge officers dutifully rededicated the building in a public ceremony, and the members and guests were treated to a fine meal in the cafeteria of the temple. Master Michael Kinder caused a new short history to be written by Robert Walters, and all of the guests were given the histories and commemorative coffee mugs as souvenirs. In fact, Kinder had ordered so many coffee mugs that they became a perennial joke, with boxes of them still decorating the temple years after the celebration had been completed. With interest in the history of the lodge peaking with this celebration, one of the fire escapes was moved to allow a new spotlight to shine upon the cornerstone. During his landscaping endeavors, Kinder had discovered a large stone. He had this stone engraved with an inscription commemorating the sesquicentennial and placed back among the landscaping.

Throughout the State, all of the lodges were affected by the problem of decreasing membership and increasing financial pressures. The Grand Lodge could do little regarding finances, since it was having difficulty itself, but it did undertake a fundamental change in some very long-standing Masonic traditions to make it easier for lodges to gain new members. The first change was to remove the memorization requirements and so to allow the Grand Lodge to hold “One Day Classes” in which a member could receive all three degrees on one day in a large class, much as the Scottish Rite had been doing for decades. At the turn of the millennium, the Grand Lodge started the new program, and Millersville was honored as being the host lodge at the first one day class. Millersville proceeded to confer the Fellow Craft degree for several years at the class held at the Scottish Rite Cathedral.⁽⁷⁾ The memorization requirement was long a problem for some petitioners, and there were many members who had to receive an Entered Apprentice or Fellow Craft demit, and there were even a few cases of members actually being expelled throughout the decades for being unable to memorize the required lectures.⁽⁸⁾ The new requirement for memorization was simply a knowledge of the steps, signs, and words. This change infuriated some old members, but it was well-known that the memorization requirement had been neglected on occasion for some years. Also, the infamous “emergency” rule that had allowed lodges to delay memorization requirements had been in place almost one and a half centuries previously,

7 This was the tenth location that Millersville officially conducted business: 1) Millard II's house, 2) Winpenny's mill, 3) first Temple, 4) Lanesville (Lawrence) School House, 5) Mystic Circle, 6) Washington Township School House, 7) second Temple, 8) Grand Lodge for Roberts II year as Grand Master, 9) Schofield House in Madison, and 10) Scottish Rite Cathedral. The lodge occasionally visited other lodges to confer degrees, but it is believed that they worked under the host lodge's charter. It is also possible that various Lodges of Sorrow were opened at other locations.

8 There was one case in 1858, and at least three cases during the mid 1960s.

THE GREAT REFORMATION

so this was not a radical change. The second major change was to remove the requirement that a petitioner had to personally and specifically ask if he could join the Order. With this change members of the fraternity were permitted to actively invite men to join. The third major change took the petitioning stage one bizarre step forward. It allowed a lodge to investigate and vote upon a man without that man even being aware that he was being considered for membership. If the lodge came to a favorable conclusion, then that unwitting petitioner was to be approached and formally invited to join. At that point, the regular process of investigation would begin anew. This third change was adopted only as a temporary rule, but so was the seemingly-permanent one day class, so it remains to be seen if this method will stand the test of time.

The one day classes were met with differing opinions. Many of the old members were outraged, while some of the more progressive accepted it as a sad, but necessary, change. Few were initially enthusiastic, but most members of Millersville were honored to be asked to host the event. Many detractors point to this innovation as simply a way to gain more members, and hence more income, but Millersville was able to turn many of these new dues payers into active members. The lodge gained new cooks, new officers, new workers for events, and new faces that made appearances at meetings. Millersville was noticeably strengthened by members who had joined through the one day classes. Various Masonic historians also pointed out the age-old loopholes in memorization requirements. Although this innovation has not yet stood the test of time, the short term results have been very positive.

The Grand Lodge took other steps in the attempt to regain old members and to keep the attention of those members who were disinterested. The Grand Lodge changed regulations to make it easier for those who had been suspended for non-payment of dues to rejoin. There were also fundamental changes to the way a lodge was to officially conduct business in an attempt to make these normally boring meetings much more interesting. The former change was greeted with noncommittal politeness by most lodges, but the latter received a more enthusiastic reception. Several newer members of Millersville were surprised to discover at a conference that Millersville's decade-old method of conducting business meetings was being promoted as the new, faster, and more interesting method touted by the Grand Lodge. Regarding jurisdiction, finally all lodges in the State of Indiana were granted the right to receive a petition from anyone in the entire State. This removed the final remnants of the old problem of jurisdiction rights. A man anywhere in the State could petition to join any lodge in the State he wished. This saved untold time and problems for the administrators of each lodge.

XI.

OF THE FUTURE • OF FINANCES • OF MEMBERSHIP • OF RELEVANCE IN MODERN SOCIETY

The financial position of the lodge became worse as the twentieth century drew to a close. The final five years of the century revealed that the dues income only covered twenty-five percent of all expenses. Total income during this five year span only covered fifty-three percent of all expenses. The remainder, a total exceeding one hundred seventy eight thousand dollars, was financed from cash and investments owned by the lodge. After the turn of the twenty-first century, the cash flow deficit only continued.⁽¹⁾ The aging building became more and more expensive to upkeep, which caused routine expenses to increase. A new roof, new windows, new elevator, and repaved parking lot during this period helped the second temple, but caused massive deficits. The aging membership meant that many became non-dues paying Fifty Year members, and the declining membership meant that dues income decreased. Increasing expenses and decreasing income was a problem that the lodge was forced to face.

Several years after the turn of the millennium, various members of Millersville took active steps to deal with these financial problems. Master Tom Beattie, Jr. started the Millersville Endowment Fund, which would allow the lodge to use the Fund's earnings while holding the principal in perpetuity. This Fund encouraged at least one wealthy benevolent member, Dr. Frank Albertson, to bequest a large sum because he knew that it would not be squandered. Other Masters began an annual campaign to raise dues each and every year. The Grand Lodge was increasing their dues as well, and the higher expense was complained about by some members. It was calculated that a doubling of dues was necessary to create a positive cash flow, but as this was deemed too difficult to bear, the membership explored other options, namely money-raising events and asking for bequests to the Endowment Fund. The Fish Fry, long the only fund-raising event that benefited the Lodge itself, began to lose popularity. Four years into the twenty-first century saw the Fish Fry barely turn a profit. The Breakfast raised money for the Worshipful Master, but this money was only haphazardly applied to basic Lodge expenses. Some members of the Lodge consulted sophisticated financial planning tools to attempt and determine the amount of assets the lodge needed on hand to survive the cash flow nightmare. They were pleased to learn that they were close to the amount needed, but were distressed to learn that surmounting the final hurdle for long term financial stability seemed extraordinarily difficult to surmount.

The decline in membership was inevitable because of the massive increases the Order gained during and after the Second World War. Simple demographics should have pointed out the unsustainability of this growth, but few, if any, took notice. In hindsight, signs of the decline were inherently connected with the reasons for the Order's growth. Besides simple demographic reasons, the Order was plagued by changes in society as a whole. Societal reasons played a major part in the declining popularity of all fraternal groups, not only of Freemasonry. Men changed jobs and moved their places of abode at the greatest rate in history, and allowed scant time to become part of a community and the organizations of that community. The booming economy, which once heralded increases in membership, now foretold a decrease. Men were more interested in climbing the corporate ladder than improving themselves. Debt to society was paid with a checkbook instead of with a man's time. Church attendance plummeted, and the vacuum

¹ The cash flow deficits around the turn of the century:
1996: \$62,137;
1997: \$19,664;
1998: \$26,628;
1999: \$59,892;
2000: \$10,450;
2001: \$16,947;
2002: \$25,049;
2003: \$15,905;
2004: \$27,538.
Luckily this does not include donations to the Endowment Fund, the total amount of which almost equaled these deficits.

FUTURE PROBLEMS STUDIED

in a man's soul went either unfulfilled or was replaced by unorthodox and agnostic views. The children of the baby-boomers demanded time as well. The children were presented with a dizzying array of sports and clubs, all of which required a father's active participation. Yet another factor was the vast array of entertainment choices that demanded time and attention. Since the hours of the day could not be extended, men found themselves prioritizing where to spend their time. Freemasonry lost out. Once loved by society, the Order became to be seen by the profane public as an old man's club. When it was not viewed negatively, it was simply ignored or gently pitied by those who had more important things to do. Simple apathy and ignorance regarding the Order reached all-time highs. If a member of Generation X was asked what he knew of Freemasonry, responses were likely to include either the phrase "old men" or "conspiracy theory."

The Order has long looked askance at aggressive membership drives, and most members were unwilling to take advantage of the Grand Lodge's permission to ask men to join. Several Masters, notably Jerry Collins, tried various methods such as direct mail marketing to attract potential members. One notable success of Collins' endeavors was Benton Moore, who later went on to become Worshipful Master as well as to bring in more members himself. Open Houses were held, and various Public Relations programs were developed. The Grand Lodge hesitantly attempted various campaigns such as billboards in Indianapolis or television commercials in Fort Wayne.

The future holds some of the same problems that Millersville faced in the past. This decline in membership is unprecedented, and the financial problems involves deficits unimagined by William Henry Roberts II. However, the Order has managed to survive periods of membership declines and cash flow problems for many centuries, and Millersville in particular has weathered serious difficulties in the past. Millersville has faced long periods of stagnation before, notably close to the end of the nineteenth century and the period of the Great Depression. However, it had never previously been forced to downsize. Lowering membership and attendance at meetings caused many activities to cease, such as some annual visitations, the Easter Saturday Master Mason Degree, the dances and plays, and the Cincinnati Reds baseball trip. The youth organizations, Job's Daughter's and DeMolay, disappeared as well.

Decades of membership declines and cash flow deficits are easy to predict, but it is unknown when and how the long slow decline will stop. However, that it will stop seems inevitable as well. Worried members of Millersville even consulted demographic computer programs and life expectancy charts in attempts to foretell when the vast slide in membership will stop. This soulless software predicted a halt at several hundred members several decades into the twenty-first century, but the members were wise enough to know the limitations of such tools. The future in Millersville lies not in the demographics of the members, but in the community and society in which Millersville is a part. A change in society will certainly occur, and when the men of central Indiana find themselves looking for something in their life, they will find Masonry there ready and willing to fill that void. When one remembers that the Order survived the Reformation, the Black Death, World Wars, and all the societal changes over the past seven hundred years, the challenges of the twenty-first century pale in comparison.

The Order of Freemasonry is a strange phenomenon that has managed to survive through tremendous social upheavals, wars, economic depressions, and the rise and fall of

FAITH IN THE FUTURE

empires. It is certain that Freemasonry will survive, and it is to be hoped that Millersville will survive as well. At some distant point in time, societal attitudes will shift and interest will return to fraternal organizations. The Order offers something indefinable to men who are willing to explore themselves and the fundamental questions regarding human life. The Masters' Word may have been lost with the death of our Grand Master Hiram Abif, but a Word has been substituted, until future ages shall find out the right. When those future ages become interested in finding the Word, there will be members of the Order on hand to whisper the secret.

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